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MEMOIR

OF

GEORGE DAVID CUMMINS, D.D.

FIRST BISHOP OF

The Reformed Episcopal Church.

BY HIS WIFE.

PER ARDUA

"THEY that turn many to righteousness shall shine as the Stars forever and ever."—DAN. 12 : 3.

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TO THE

BISHOPS, CLERGY, AND LAITY

OF THE

REFORMED EPISCOPAL CHURCH,

AND TO THE DEAR FRIENDS IN THE

PROTESTANT EPISCOPAL CHURCH,

WHO LOVE AND CHERISH

HIS MEMORY.

THIS RECORD OF THE LIFE OF THEIR BISHOP,

AND LOVING FRIEND,

IS AFFECTIONATELY DEDICATED.

NOTE.

A WELL-KNOWN, and greatly-admired author says: "There is a moment of profound discouragement which succeeds to prolonged effort; when the labor, which has become a habit, having ceased, we miss the sustaining sense of its companionship, and stand, with a feeling of strangeness, and embarrassment, before the abrupt and naked result."

With this feeling, and a keen sense of how unworthily this labor of love has been accomplished, the writer sends forth the result of months of uninterrupted work.

To the severer voices of strangers, as well as to the gentler judgment of friends, these pages are submitted by the author, trusting that whatever may be their decision regarding them, their *accuracy* will not be lost sight of.

A. M. C.

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GEORGE DAVID CUMMINS.

CHAPTER I.

EARLY DAYS AND COLLEGE LIFE.

"We know him now, all narrow jealousies
Are silent; and we see him as he moved:
How modest, kindly, all-accomplished, wise,
With what sublime repression of himself!
* * * * *
Wearing the white flower of a blameless life
Before a thousand peering littlenesses."

GEORGE DAVID CUMMINS was born near the town of Smyrna, Del., December 11th, 1822. His father's family came to this country from Scotland, and settled at Oxford, near Easton, Md., on the Chesapeake Bay. It was at that time a shipping port of importance. From Oxford several members of the family removed to Delaware and Pennsylvania. Two of the uncles of the subject of this memoir settled in Philadelphia, and became prominent shipping and commission merchants. The father of Bishop Cummins, Mr. George Cummins, purchased land in Delaware, and there he lived all his life. He occupied prominent positions in the State, and was a member of the Legislature for many years. Early in life he married the daughter of Governor Collins.

She lived but a few months, and for many years he remained a widower. When quite an old man, he married the daughter of the Rev. John Durborow, and granddaughter of Major Hammond, of Howard County, Maryland. Being a man of fortune and leisure, he took great delight in relieving the wants of the poor around him. He was the physician to all who were unable to send for many miles for a medical man, and ministered constantly to the sick both in supplying medicines and delicate food. Hospitable and generous, his house was always open to guests, whom he was rarely without. He was a large slave-holder, but set them all free before his death, and to the older ones gave each a house, and land sufficient to support them as long as they lived. He was a member of the Protestant Episcopal Church.

The mother of Bishop Cummins was very much younger than her husband. Her ancestors came from England, and settled in Tennessee and Delaware. She was a very handsome woman and an earnest, consistent Christian, generous and loving, and admired and esteemed by all who knew her. By this marriage Mr. Cummins became the father of four children—Sarah Collins, the eldest, now residing in Smyrna, Del.; Fannie, who married Robert Hill, Esq., of Smyrna; George David; and John, the youngest, who died in infancy, and lies beside his father in the graveyard near Smyrna.

The subject of this memoir was the third child of George and Maria Cummins, and received the name of his father and a beloved uncle, who was appointed by the Court, guardian to the three children after the death of their first guardian, Mr. John Cummins.

Bishop Cummins was deeply attached to his birthplace, and during his life enjoyed visiting there greatly.

When four years of age his father died, leaving his young family to the care of his wife and brother. After Mr. Cummins's death Mrs. Cummins removed to Smyrna, and in the autumn of 1833 the three children were sent to school in Newark, Del. Mr. Cummins was placed under the care of the Rev. Mr. Russell, a Presbyterian minister, who kept a school in Newark. He was then eleven years of age, and his sisters were in the school of the Rev. Mr. Bell, a Presbyterian minister also. Here the Bishop remained until he was old enough to enter college. Through the influence of his mother he was sent, at the early age of fourteen years, to Dickinson College, at Carlisle, Pa. The testimony of all who knew him when a child is, that he was remarkably gentle and loving in his disposition, yet very bright and intelligent, and fond of study. He remained at Dickinson College until he graduated. The law was the profession he had chosen; but when, in his seventeenth year, he gave his heart to the Lord, he decided to study for the ministry. We have no letters written during his earliest school-days in Newark; the first in our possession bears the date of November 21st, 1838, before his conversion. It is written to his eldest sister. He says: "Have you heard the Rev. Mr. Bascom preach? He is certainly one of the most eloquent pulpit orators in the United States." In another letter he speaks of "studying very hard. We have a very large number of students, and the college is in

a thriving condition." The President, Rev. Dr. Durbin, and Professor Allen, now President of Girard College, Philadelphia, as also Professor Caldwell, were warm friends of the young student. His letters at this time are marked by the same bright, cheerful spirit that so distinguished him in later years. The warm, loving heart beat then, as it ever did, with tender love to each member of his family, as well as to his boyhood's friends. In a letter dated April, 1839, he speaks of a great revival going on in Dickinson College, over one hundred having united with the church. It was at this time he gave his heart to God and joined the Methodist Episcopal Church, entering on a life of earnest love and faithful labor for Christ. Soon after this consecration of himself to the Lord he was obliged to leave college: his health had been injured by intense application to study for nearly three years. On the first page of a journal commenced at that time he writes: "My state of health at present is certainly an unenviable one. Exiled from college by a disease of the heart, within a few months of my graduation, I am forbidden to engage in any bodily exertion or mental study."

In a letter written to his sister, from Philadephia, March 4th, 1840, he says: "I went to-day to consult Dr. Samuel Jackson; from him I learned sad news. He says there is an enlargement of the heart, and that I should by no means return to college; that it will take eighteen months or two years to relieve me; that by taking great care I might recover, but if I do not I could live but a short time." This was a severe trial to the young and ardent student, but he

bore it with the same sweet spirit so fully and frequently manifested in after-life.

Mr. Cummins rested from all study until December 1st, 1840, when he once more returned to Carlisle.

In a letter bearing that date he says: "I arrived here yesterday, in the evening, having accomplished the journey from Baltimore in one day! Stewart had reserved my room for me, and here I am snugly ensconced as I was a year ago. The students and faculty received me most kindly, and seem to be very glad to have me back again. Professor Caldwell kept my name on the catalogue. . . . . There are many new students, and some very wicked ones. I pray I may be kept from sinning."

Mr. Cummins's mother had married the Rev. Joseph Farrow, a Methodist Episcopal minister, and had removed to Baltimore.

This was his home for several years, where he spent the time when not at college or on the circuit. To his eldest sister his letters were chiefly written at this time. In one, dated Carlisle, February 13th, 1841, he writes: "My health is very much improved, and lately I have felt very well. I find studying agrees with me, and I hope to take a good place in my class at Commencement." And again, June 1st, 1841: "My health is good. To-day we pass our final examination of the whole course. Our examinations have been very rigid, lasting eight and nine days." He was a member of the Philosophical Society, and on July 5th, 1841, he delivered an address before that society entitled "Knowledge an

Insufficient Guide to Individual or National Conduct."

On July 8th, 1841, Mr. Cummins graduated with great honor, in a class of twenty-three. He delivered the "valedictory oration," and received the degree of B.A. On the 11th July, 1844, he received that of A.M.

CHAPTER II.

THE YOUNG CIRCUIT-RIDER.

"Let Truth's pure girdle belt thee round,
Let Christ's own Righteousness complete
Protect thy breast, and be thy feet
With Gospel fitness bound;
Thy shield be Faith's unchanging light,
Salvation's hope thy helmet bright."

AGED 20.

IN March, 1842, Mr. Cummins was appointed by the Baltimore Methodist Episcopal Conference to the Bladensburg Circuit, in the State of Maryland.

He was then only a licentiate. Those who knew him then remember him as so youthful in appearance, that no one would have thought he was prepared for the duties of a minister of the Gospel.

From Bladensburg he writes to his sister Sarah: "I have just returned this morning from our quarterly meeting. On Tuesday morning I rode to my appointment at Pleasant Grove; on Wednesday, to the Union meeting-house; on Thursday, to a chapel about sixteen miles from here. I had an appointment on Friday morning, and we continued the meeting from that time. I preached on Friday morning, and in the evening again. Saturday, Brother Wilson from Washington preached in the morning, and Brother Coffin at night. On Sunday morning we had our

love-feast, and Brother Wilson preached again. I was to have preached in the evening, but a large number of colored people came to the meeting, enough to fill two churches, and I offered to preach to them in the open air. Accordingly we went a short distance into the woods, and I stood on a chair under a cedar-tree, and preached to them. I should think there were a thousand present, and, as you may suppose, 'A Shout in the Camp'! I have now been around the circuit, and have found it very pleasant."

His fondness for the country was always very marked. Even at this early period in his ministerial life he writes enthusiastically of the green fields, beautiful gardens, and leafy forests, and rich wheat-fields, in strong contrast with the brick houses and stone pavements of the city.

He dwells upon the sweet freshness of country life, and compares it with the excitement, bustle, and confusion of city life, and yet his life-work was begun and ended almost in the great cities. When he possibly could he sought the quiet and rest of a country home, yet he felt that in the great centres of our country his work was to be accomplished. He was ever happiest in his home, and surrounded by those so tenderly loved. In this his first year of ministerial work, while among strangers, he writes: "How delightful will it be to step into the cars again with my face turned homeward!" Again he writes from his home in Bladensburg, Md., May 8th, 1843: "Remember me to each member of my Sunday-school class. I intended writing before this, but my engagements have kept me more constantly at work than usual. I am glad to say that for some time past my

health has been better ; I have not felt so much debilitated, and I still hope I may become much stronger." The young and earnest preacher does not in these extracts give his sister an idea of how much he suffered. His was too unselfish a spirit to allow his suffering to depress those he loved. While thus speaking hopefully of his state of health, many hours of the day were passed in severe pain. The trouble of the heart, years before detected by one of America's most eminent physicians, still brought with it much physical disturbance, though the out-door life he led as a "circuit rider," did much towards strengthening his whole system. Indeed, gradually he grew much better, and in after-life attributed this favorable change to the two years he spent in almost constant exercise in the open air, on horseback. Thirty-four years of laborious "preacher-life" were given him, and in all that time he was only confined for a day or two to his bed. Even the last illness was short. His was a busy life. Active, earnest, enthusiastic, he did everything with his whole soul. An eminent Scotch physician said of him in 1862 : "It is this intense nervous activity that makes Dr. Cummins the preacher he is." In the routine of his early ministerial life in a small village, going from chapel to school-house, holding services for the simple folk who formed in great part his congregations, he was as careful in preparing his sermons, and as earnest in their delivery, as when he ministered to great congregations made up of the most cultured and intellectual people in the land. He writes in July, 1843, thus of his work : "Everything seems to be opening before us most encouragingly. We have appointed two

camp-meetings, one on the 4th August, the other on the 18th. We celebrated the 4th July by a Sunday-school gathering in a grove near the chapel. We had a beautiful procession of children, though the school has been established but two or three months. In the afternoon we had a temperance-meeting. The Rev. Mr. French of the Protestant Episcopal Church, living in Washington, and formerly chaplain to Congress, spoke. I addressed the people first, and Mr. French followed." In another letter he says: "I have been to Washington several times since I wrote you. Bladensburg is but six miles from the Capital. I have been through the Capitol and the grounds, and visited the halls of the Senate and House of Representatives." In a letter dated September 13th of the same year he gives a full account of his duties in the "circuit," "preaching almost every day, and so much engaged as not to have time for writing." In this letter he speaks of having had the opinion of two physicians as to his health; but though suffering all the time, his earnest faithfulness carried him through all his duties. The next letter from which we quote is written on the young preacher's birthday, December 11th, 1843. He says; "Just twenty-one! What a crowd of thoughts pass through my mind on writing these words! I think of my history—the life I have lived, the scenes through which I have passed, the calling in which I am now engaged—and of the future, what I shall yet be; what will be the character of the rest of life's pilgrimage which lies before me, *and whether the world will be any better and happier from the fact that a man-child was born into the world December 11th*, 1822! Who can tell? The dark Future answers

not. But my own spirit can answer through the aid of the Divine Spirit, it shall be so. May God grant it! I am a winter-child, and not a 'summer-child,' as Miss Bremer so beautifully expresses it. Twenty-one years gone! How fast life is going! Yet this is but the entrance to life. Who can tell whether I shall live twenty-one years more? Let me then be 'up and doing.' But life is not to be estimated by the number of years, but by the amount of work done. Some do not die too soon at my age. Their work is done, their mission accomplished."

He was ever most anxious to labor unceasingly for the Master he so truly loved. Even at this early age the applause and praise were given him which reached him in so large a measure in later years; but it did not seem to affect him: his one thought and aspiration seemed to be "to work for Jesus." Could he have had a slight vision of his labor and its end in the years that were to come, we believe he would have started back appalled; for his was a most sensitive, loving nature which shrank from expressing an opinion that would be painful to others. Bold to a high degree in the pulpit, he never held back the truth, however deep it might wound; but *socially* he was the most tender, loving man, equally so to the lowly beneficiary of his church, as to the little Sunday-school or parish scholar. Few young men of twenty-one would have written these earnest, heart-searching words on their birthdays.

In all his letters written at this time he tells of his work. His thoughts seem to have been constantly occupied with his duties. In one he gives an account of services held at Nottingham, Emory Chapel, and

in Calvert County, at a revival; of his duties on the Sundays in Bladensburg; of his riding many miles in a severe snow-storm, etc. He further writes: "Monday was the day for the opening of Congress, and I resolved to be present. I rode from Col. J.'s to Washington, and paid my first visit to Congress. Need I say I was delighted? The day was fine, the crowd of people at the Capitol immense. I succeeded in getting a seat, and beheld the beautiful spectacle. The hall, noble as it is, looked more so with its crowded galleries and all the members in their seats. It was a brilliant sight. I remained an hour or more, and was present at the election of the Speaker. I saw the principal members, but conspicuous among all was the time-bared head of John Quincy Adams, the noblest of them all." Again he writes: "Last week I had a protracted meeting for the colored people in and around Bladensburg." In this letter he mentions receiving the "Baltimore Sun" early in the morning, and says: "Since the order of the Postmaster-General was received, the *Sun* is caried from Baltimore to Washington in a buggy, and passing through Bladensburg we can get it early." "Christmas," he continues, "is very near at hand, and I shall not be with you all. How I should like to enjoy the 'lectures' this season in Baltimore! I expect to deliver one here during the winter. A son's warmest love to mother. Think of me and pray for me. Snow is in plenty, and circuit-riding is not in winter what it is in summer."

The beginning of the year 1844 found the young minister busy at work. January 16th he says: "Went Sunday to my appointments, preached twice and

returned ; Wednesday preached once, so on Thursday and Friday ; and again on Sunday preached three times. My health is much better. So much for a life in the woods and the free air of heaven." In a letter dated March 1st, written in Baltimore to his sister Sarah, he says : " Here I am at home at last,—the year over with all its toil and care,—and journeying and preaching, waiting for the trumpet which shall summon me to the war again ! It would take me a long time to tell you all I have thought and felt, and enjoyed and suffered, since I began my work in Bladensburg ; suffice it to say I have bidden good-by to all the good people in the ' circuit,' and finally wound up by jumping into the cars yesterday evening, and soon found myself in the loved City of Monuments, and not long after was at home, shaking hands with the dear ones there and feeling as happy as a school-boy returning for the holidays." He adds : " On Monday I start for my native State, the home of my boyhood." On April 9th, 1844, he writes to his sister from Charlestown, the county town of Jefferson County, (now) West Virginia, where he had been appointed by the Baltimore Conference for the second year of his licentiate : " According to promise, my dear sister, I take the first moment to tell you of my new home. It seemed harder to part from you than when I first left home. I cannot get used to being away from home ; itinerant life conflicts wonderfully with flesh and blood. I feel sometimes like casting anchor in a peaceful, quiet harbor ; the thought of never having ' a local habitation ' and a home has ever been sad to me, and throws a deep shade over life." Thus early did the young minister

yearn for the home and fireside he so fully enjoyed and appreciated; thus early did his mind turn to the plan that was so soon to be carried out, of uniting with a Church which did not require her clergy to travel from place to place. Mr. Cummins always loved the Methodist Church, and among her noblest ministers were some of his dearest friends. Her doctrines he could always subscribe to, but love for a settled home, and a high admiration for her Liturgy, led him a year later to unite with the Protestant Episcopal Church, then so simple in her ritual.

Journeying from Baltimore to Virginia, he gives a full description of the wild yet exquisite scenery about Harper's Ferry, which he had never seen before, and then adds: "I arrived in Charlestown about two o'clock, and received a warm welcome from Brother Gere and his family. You will want to know how I like my new home. I cannot tell you yet, as I left at once to meet my appointments. It is quite a pretty town, superior to Bladensburg. I rode Saturday ten miles to my station, and preached twice on Sunday to good congregations. The churches are nice brick buildings, and the country pretty." The summer of 1844 Mr. Cummins was left in charge of the "circuit," as his colleague and superior, the Rev. Mr. Gere, was absent for a two months' vacation. It was at this time that the fame of the young preacher drew crowds from all parts of the county to hear him. His letters are filled chiefly with accounts of his work, preaching day after day at the stations; busy, earnest, energetic, he never missed an appointment no matter what the weather was. In pouring rains, blinding snow-storms, or under the

scorching rays of the midsummer sun, he might have been seen, mounted on his fine black horse "Charley," riding miles to meet an engagement. His heart was in his precious work! September 7th, 1844, he says: "Since I wrote you last I have been so much engaged that I scarcely know how I have lived. One thing I do know, that I have lived in the woods a great part of the time! I have just finished with our fourth camp-meeting. The first was at Harper's Ferry, the next was on the Winchester Circuit; the third was held in the Hillsborough Circuit, in Loudon County, and was a delightful one. The families are for the most part people of wealth and refinement. They seem attached to me, and wish me to be with them next year. My last camp-meeting was our own, and was most pleasant. We are to have another in the woods, to commence next Friday. This will wind up for this year. Hereafter we will confine ourselves to 'temples made with hands.'" This summer he took a delightful trip to Niagara Falls, and enjoyed it as only such natures as his can enjoy the beauty of God's handiwork. "Since I visited the Falls," he writes, "a young lady fell from Table Rock and was instantly killed. I was very near falling in the same way reaching over to get a spray of a pine tree, the undergrowth concealing the edge of the precipice! I shall preach in Charlestown twice on Sunday."

The autumn and winter of 1844–45 were passed in a faithful discharge of the duties of a Methodist minister. "The first time I saw Mr. Cummins," writes a friend, "was at a camp-meeting held in Jefferson County. It was in the early part of Sep-

tember; the woods were yet rich with their summer dress. I shall not soon forget the scene, so novel to my eyes, as we entered the camp-ground. The large space in the centre was arranged for the congregation, during the services, with benches placed as in a church; beyond these was a wide avenue, and on each side of it at regular distances were heavy poles erected, on which was fastened a small platform. On these the 'camp-fires' were kindled at night. Still beyond this avenue was the row of tents, white as snow and strikingly picturesque. At one end of the camp-ground stood the 'preacher's stand,' with accommodation for many ministers. Around this was a railing. It was late in the afternoon when I arrived with some friends, and already the benches were filled by the large number of persons who had gathered from the surrounding country. It was a scene for Europe's great painter, Rembrandt, who loved to put on canvas just such pictures. The strangely weird light from the burning heaps of pine wood on the elevated poles; the crowd filling all the benches and leaning in groups against the huge forest trees; the white tents; and the ministers assembled for worship on the platform—all was most impressive. Soon one of Wesley's grand hymns was sung, needing not the rich tones of an organ to reach to a vast distance or to fill the hearts of those present with joy; for every voice joined in the words, which rose up in sweetest tones to the starry vault above. The service left such an impression upon me that I attended the meeting again on the Sunday morning following with my friends. Mr. Cummins was chosen the preacher for the day. A larger throng

was present than on Friday night, and all were quietly waiting for the services to commence. The text chosen by the preacher was Acts 7 : 55–60. In glowing terms he pictured the scene of the first martyrdom : the great and beautiful city, the surroundings of the young Martyr, his audience among the most learned of the world—yet 'were they not able to resist the wisdom and the spirit by which he spake ;' of the final scene, and the glorious entering of the Martyr into the heaven, the transcendent brightness and beauty of which had just been revealed to him. The face of the young minister was all aglow with the theme occupying his thoughts, and earnestly did he urge upon his hearers the great need of their so living that, if need were, they might thus lay down their lives for the precious Gospel. Frequently during that winter and the following spring I was privileged to listen to the earnest preaching of Mr. Cummins, and through the power of his persuasive words I was brought myself to 'see Jesus' and to give my heart to him." "One evening I accompanied," says the same friend, "an eminent presbyter of the Protestant Episcopal Church from New York City to hear him preach 'of whom so many spoke,' and although the former was greatly prejudiced against any minister not episcopally ordained, on coming out of the rude log-cabin in which the service had been held—for at that time there was no church in that neighborhod—he said to me with much feeling, 'If that young man lives, he will be heard of throughout the length and breadth of this land.'" Mr. Cummins was then not twenty-two years of age. Before this his earnest appeals to those who knew

not Christ had not been without their reward. *Many* united with the Church, and ascribed their conversion to the preaching of the young itinerant. During this winter the great question presented itself constantly to his mind, *i.e.*, whether he should leave the Methodist Episcopal Church and unite with the Protestant Episcopal Church. His father and grandfather had been members of the Episcopal Church, but his mother and sisters and many loved friends were connected with the Methodist Church. The conflict was for a time severe. He feared the dismemberment of many ties which bound him to the Methodist Church, and thought many would censure him for leaving the church of his youth and first love. He writes to his sister, under date of March 4th, 1845: "I have almost lived an age in the last six months. I am perfectly conscious of the importance of the change I contemplate. I have not acted hastily or without a careful consideration of every motive, every circumstance, every obstacle. The result is *that I am happy in my determination;* friends may forsake me, but I trust others may be raised up. I hope I have discharged all my duties faithfully. I have labored very hard. I think this is the best time for me to leave the Methodist Church, as my two years of probation have closed." In another letter he says: "My consolation is that the motives from which I have acted will be sufficient to support me in this trial. I thought at first I would be obliged to enter a Theological Seminary, but from a friend, a very distinguished minister of the Protestant Episcopal Church, I learn that this will not be necessary. I shall only have to be a candidate for the ministry

and read with a bishop for six months, and then I can be ordained deacon. One thing I have decided on, and that is I shall not apply to Bishop Whittingham. I do not like his sentiments. I think Bishop Lee, of Delaware, will be my choice."

CHAPTER III.

PREPARATION WORK.

"Not *many* lives but only one have we—
One, only one;
How sacred should that one life ever be,
That narrow span!
Day after day filled up with blessed toil,
Hour after hour still bringing in new spoil."—BONAR.

AGED 23.

THE next letter we have is dated March 25th, 1845, Wilmington, Del.: "My dearest sister, I arrived here safely this afternoon, and am now at the hotel. I called on Bishop Lee, but find he is out of town. There is no bishop at present in Pennsylvania, and Bishop Lee has been invited to perform episcopal duty in that diocese. As soon as I see the bishop I will write you. He has a very lovely home on the Brandywine. I hope the blessing of God may accompany me in all my movements, and that I shall be directed alone by him."

April 8th, 1845, he writes again to his sister from Philadelphia: "After presenting my papers, etc., to Bishop Lee, we called on the Rev. Dr. McC., rector of Trinity Church, Wilmington, who is the chairman of the Standing Committee. He told me the members of the committee resided in different parts of the State, and that it would take some time to assemble them to consider my application for orders; so I came

here for a little holiday. Bishop Lee invited me to stay with him in his beautiful home ; but I wanted to see cousins M. and D., and so came to Philadelphia Saturday." He speaks in this letter of having attended St. Philip's (Rev. Dr. Neville, pastor) in the morning, St. Luke's in the afternoon, and St. Andrew's at night. He tells of his friends Bishop and Mrs. L., of their great kindness, and of how "lovely their home is—a perfect Eden." In a letter bearing date April 19th, 1845, written in Wilmington, he says : "I write you now from my new home, where I have been domiciled about ten days. I am boarding in a private family, and have a delightful room. I wish I could introduce you into it as it appears just now ! The fire is burning brightly before me, the table at which I am writing is arranged with books and papers in a very student-like manner, and all the furniture is neat and tasteful. I have obtained some flowers for my companions, and some of the roses are blooming very nicely in the window beside me. But the most charming part of all is the magnificient view I have from the windows. The Delaware River is spread before me, and boats of all kinds are constantly passing to and from Philadelphia. You can have no idea how beautiful the scene is ! Thus you see that I am nicely fixed as regards lodgings. Wilmington will be a pleasant residence during the summer. The walks are very beautiful, especially on the banks of the Brandywine. I have formed a good many acquaintances already, chiefly members of the Episcopal Church. Mrs. L. took me with her one evening to a little gathering. I find, too, some old friends here, Mr. C——, Mr. B——, and others. The

most pleasant place to me, however, is the bishop's home. I could not tell you what noble spirits himself and wife are. They are all sweetness and kindness and gentleness. Their home is almost an Eden : it extends to the banks of the Brandywine, surrounded by beautiful trees and shrubbery, and laid out in walks and terraces and lovely beds of flowers. I have free access to the bishop's fine library, and shall make good use of it. I have fine opportunities for study, and am busily engaged a good part of each day. It is necessary for me to pass three examinations. My first I shall pass in a few days, and the second in a month or six weeks." "I forgot to mention that to-morrow I am to be confirmed in St. Andrew's Church, Wilmington, by Bishop Lee. This is necessary in order that I may enter the Protestant Episcopal Church and be ordained." In another letter to his sister he refers to the great beauty of Wilmington, and of the many friends he had made there. "The society," he says, "in the church is very pleasant. The bishop and his family are my kind friends. It is very sweet to visit there. I have visited the old Swedish church, a place of great interest. I am becoming more and more attached to the Protestant Episcopal Church, and love its Liturgy. I was confirmed last Sunday, and was much interested in the rite. In about five months I shall be ordained." May 1st he writes : "To-day I have passed my first examination. Give my best love to mother, and tell her I must give this month to hard study, and then I will go to see her. Give my love to Mrs. J—— and all my friends in Baltimore. I suppose, however, they do not take as much interest in me as they did.

I am satisfied if I can do the Lord's work in the Protestant Episcopal Church." September 5th, 1845, he writes: "I shall remain here a fortnight longer, and then visit you before my ordination. My health is now very good. As the time of my ordination draws nigh, I begin to be anxious to know where my home will be at first. As yet it is all uncertain; I sometimes think of going to China. What do you think of it? There is an offer made by two gentlemen of our church to give a thousand dollars a year to a single man to go to China for five years. Shall I go? Can you do without me for so long?"

In a letter dated September 19th, 1845, he writes to his sister: "The bishop, I am sorry to inform you, has made his plans so that my ordination will be two weeks later than I expected; it will take place on the 26th instead of the 12th of October. I to-morrow go to Philadelphia to be present at the consecration of Bishop Potter, which will take place on the 23d; from there I go to New York for a few days, and then return to Wilmington. I shall remain in Wilmington a week after my return in order to pass my last examination, and then I shall be with you. I am sorry you manifest so much opposition to my going to China; for although I have come to no decision yet, still, if I go, I should regret having you oppose it. I think a life there would be very pleasant. The bishop wishes me to settle in Delaware, and my relatives all want me in Smyrna. To resist the earnest wish of the bishop and the desire of my relatives would seem as though I were shrinking from duty, and seeking a place of ease and profit. I am, however perfectly content to await the opening of Providence

and follow his direction. Immediately after my ordination I shall take charge of St. Andrew's for two or three weeks, at the request of the bishop during his absence, and after that shall go on to my parish, wherever it may be. Wilmington is more pleasant than ever to me. We have just had a fine horticultural exhibition very creditable to my little State. I hope you can come on for a week at the time of my ordination." Under date of October 2d, he says: "I am yet unable to say where my first home will be, but I am informed that there is a probability of my being called to a parish in Prince George's County, Md. If I am called there, it will be altogether without my seeking. It is an interesting parish, and near where I labored as a Methodist minister; and my old friends earnestly desire me to be among them again." In another letter, October 10th, he speaks of having passed his last examination, and as now ready for ordination. We have before us his ordination papers for deacon's and presbyter's orders. They are both in Bishop Lee's handwriting, and that for deacon's orders declares "that on the twenty-third Sunday after Trinity, on the 26th day of October, 1845, in St. Andrew's Church in the city of Wilmington," he admitted George David Cummins to the Order of deacons. This is dated the same day, "in the sixth year of his consecration." After his ordination, and Bishop Lee's return to Wilmington, Mr. Cummins went to New York to visit his friends there. He spent several weeks in that city and in Philadelphia. During these visits he preached every Sunday in some of the churches, and

made many friends who were dearly loved by him through life.

The spring of 1846 found him the assistant minister of Christ Church, Baltimore, the Rev. Henry Vandyke Johns, D.D., being the rector. Here began Mr. Cummins's *first work* in the Protestant Episcopal Church. By the side of one of God's chosen servants, a man whose life was that of a consistent, earnest disciple of Christ—a man of rare loveliness of character and great pulpit ability, and who wielded an influence felt throughout the State, nay, throughout the country—the ardent young minister found just the field he desired for his labors. The superior wisdom and judgment of Dr. Johns, coupled with his wide experience, made him a fellow-worker most helpful to his young friend. To his loving counsels and wise admonitions Mr. Cummins owed much, and through life he delighted to refer to this year spent with "dear Dr. Johns." Frequently he was heard to say that the intercourse of those months was worth more than aught else to him; that he felt that what he learned by the side of such a man, so humble yet so learned, so gentle yet so strong in his advocacy of the truth, so wise yet so "like a little child," was beyond price to him in his work as a minister of the Gospel. That year was a most happy one to him. His work absorbed his whole time and attention. In the Sunday-school, among the poor, in the pulpit and out of it, wherever he could aid his beloved brother, there he was to be found. The teachers and scholars of the Sunday-school of Christ Church, Baltimore, became greatly attached to their

young pastor, and when he left them they presented him a valuable Oxford Bible, with a loving inscription upon it as a memento. In the autumn of 1846 he visited New York, and his friends in Virginia. They had not seen him since he left them to go to Wilmington, and they rejoiced to clasp him once more by the hand. Here he remained some days, and then returned to his duties in Baltimore. In a letter dated December 22d, 1846, he writes to a friend, speaking of a severe trial through which he had been called to pass: "And so, if we now rely alone on the arm of our Heavenly Father for the future and trust ourselves to his guidance, that future will still be marked by his hand, and will bring to us richer happiness and peace."

CHAPTER IV.

LIFE IN NORFOLK.

"Come as a teacher sent from God,
Charged his whole counsel to declare;
Lift o'er our ranks the prophet's rod,
While we uphold thy hands in prayer.

"Come as an angel hence to guide
A band of pilgrims on their way,
That, safely walking at thy side,
We fail not, faint not, turn nor stray."

JAMES MONTGOMERY.

AGED 25.

ON the 17th of June, 1847, Mr. Cummins was elected rector of Christ Church, Norfolk, Va. This was, and is still, one of the largest churches in the State. The number of communicants while he was rector was four hundred and fifty, fifty of whom were colored. The church has a constitution by which a board of trustees is elected to manage its affairs, and a rector is chosen by the pew-holders instead of a vestry.

Previous to his election, and in response to a cordial invitation given by the trustees, Mr. Cummins visited Norfolk and preached for the congregation. An election was held the following week, and he was formally called.

Out of the entire number of pew-holders, one hundred and ten, only two were opposed to Mr. Cum-

mins, and this on account of his extreme youth; but these gentlemen subsequently became his warm friends.

On the 24th June, 1847, Mr. Cummins was united in marriage to Alexandrine Macomb, youngest daughter of Hon. L. P. W. Balch, of West Virginia. As there was no Episcopal church within six miles, the ceremony took place in the home of Judge Balch, and in the room in which Mrs. Cummins's parents were married forty years before. Mr. and Mrs. Cummins went to Wilmington, Del., to be the guests of Bishop and Mrs. Lee, and on Sunday, July 6th, Mr. Cummins was ordained by the bishop to the order of presbyters. They left on Monday for their new home in Norfolk, where they were most kindly entertained. Norfolk is not like most American towns, having been settled largely by English families. It is a quaint old seaport, with nothing of the *newness* that so impresses our friends from England on visiting this country. Old St. Paul's still stands uninjured by time, as it stood in the days of the Revolutionary War, marked by cannon-balls when the town was bombarded. Old houses, narrow streets, and quaint buildings gave it in 1847 the appearance of belonging to the "mother-country;" and in their wide and generous hospitality and warm, loving hearts the people showed themselves children of the old Virginians. Six happy years were passed here by the young minister. In a letter from Bishop Lee, dated June 22d, 1847, he says: "My dear Cummins, I congratulate you upon the mark of confidence which you have received from the parish of Christ Church, Norfolk. I should suppose it to be an important and

interesting parish. I think you have acted rightly in accepting the call, and trust that the connection will be pleasant alike to pastor and people, and productive of those blessed fruits for which the ministry was established." One of his dearest friends, a trustee of Christ Church and an eminent lawyer, writes thus:

"NORFOLK, June 23, 1847.

"MY DEAR FRIEND: I write now only to say that I most heartily rejoice that you have decided to accept the responsible charge of our congregation, and, as far as I can see, I think it is the Lord's doing. May He fill you with a double portion of His spirit, and give you for your reward many precious souls! I should have regarded your refusal as a serious evil to the church, and well calculated to disturb our peace."

During his pastorate in Norfolk Mr. Cummins had the support and co-operation of men in his church who were truly friends and pillars of strength —men of culture and high social position, and of earnest piety. It was a happy home to the young pastor, and he entered on his work with all the ardor of his nature. He was welcomed at this time by his beloved bishop (Meade) in these words:

"MILLWOOD, July 27, 1847.

"REVEREND AND DEAR BROTHER: Your letter inclosing your dimissory papers is received, and I welcome you into the diocese of Virginia, and pray that you may have grace to serve the large and interesting congregation committed to your charge with wisdom and holy zeal. I hope to be with you in November. Present my kind regards to Mrs. C——, and believe me to be your friend and elder brother in Christ,

"WILLIAM MEADE."

Early in the autumn of 1847 an earnest spirit pervaded the congregation; many came to ask, "What shall I do to be saved?" The eloquent, heart-searching sermons of their pastor had entered into their souls. Two confirmations were held, one by Bishop Meade, the other by Bishop Johns. The classes were large; among them was Virginia Hale Hoffman, wife of the Rev. Cadwalader Colden Hoffman, of New York, and one of the missionaries of the Protestant Episcopal Church to Cape Palmas, West Africa. Her memoir was written by her loving pastor while he was rector of Trinity Church, Washington. In the letters Mrs. Hoffman wrote from Africa she speaks frequently, and in tenderest terms, of all she owed her beloved pastor. It was remarked by strangers in coming to Norfolk how many *old* men there were in Christ Church! It was remarkable to see these white-haired men sitting Sunday after Sunday listening with profound attention to the earnest words which came so rapidly from the lips of the young preacher, for he was not then twenty-four years old! His labors never ceased. In Sunday-schools, Bible classes, parish schools, in the pulpit, in the homes of the members of his large congregation, among the poor, he was seen year after year working as few men do; but his reward was the priceless souls that he was allowed to present to the Lord. Letters and testimonials lie before us, filled with expressions of the deepest affection from the adults and children of his flock. We have seen the faces of Christ's little ones light up with brightest smiles as he entered the Sunday-school room. A clasp

of his hand, a loving smile and kind word, would be treasured throughout the week.

During his residence in Norfolk Mr. Cummins spent a portion of each summer with his family at his father-in-law's home in Jefferson County, Virginia. Here he was always urged to preach, and we have known the country people and well-to-do farmers telegraph in country fashion from one to another "that Mr. Cummins was to preach at Leetown," and very early on Sunday mornings the carriages and wagons would surround the simple little Episcopal church which had been built on Judge Balch's estate by the congregation of St. Bartholomew's Church, New York, Rev. Dr. Balch, rector, a brother of Mrs. Cummins. Many came six and eight and even ten miles over rough roads to hear him, and when after these services, held amidst the grand forest of oak and maple trees, the people would gather round him to thank him for his comforting and helping words, he would say: "I love to preach to these people more than to the richest congregation in this country." His love for a country life was very great, and when his duties were so heavy in his large city congregations, he rejoiced when the time came for their annual "flitting" to the early home of his wife, where he could enjoy the society of her father and mother, whom he loved very dearly, and who felt for him the deep affection of parents to an own son. In August, 1848, Mr. Cummins's first child came to gladden his already happy home. His letters at this time contain frequent notice of his dear babe. He loved children so truly that he was prepared to feel

an especial tenderness for his first-born, his "summer-child" as he used to call her.

During the summer of 1849 the cholera broke out with fearful violence in Norfolk, immediately after his return from the diocesan convention held that year in Charlottesville. Mr. Cummins was at his post of duty through all those terrible months, visiting night and day, and ministering not only to his own people but to many poor colored persons, who suffered most from the dread pestilence. So soon as the Board of Health declared it to have left the city, excepting a few sporadic cases, the young pastor, with his wife and little child, went to the home of his father-in-law. There he was for a time prostrated by the same disease, brought on by great exposure and unceasing duties.

The country immediately around Judge Balch's home is rich in historical reminiscences. At Martinsburg, six miles from Judge Balch's residence, General Stevens of the Revolutionary War lived. General Drake's home was a few miles to the south. General Charles Lee resided, after the Revolution, on the adjoining estate; and four miles north General Horatio Gates passed the last years of his life. General Stevens also had his home there. The descendants of General Washington live in Jefferson County, and during our late civil war General R. E. Lee and General McClellan occupied that part of the country with their vast armies for a long time.

Mr. Cummins returned for a time to Norfolk after taking his family to Jefferson County, and he writes under date of July 11th, 1849: "I cannot tell you how lonely I am without you; but I am in the

path of duty, and my services seem so much needed. My people are unwilling that I should stay at home at night alone, lest I might be taken ill; so I shall divide my time among them. It is with deep gratitude to God that I tell you I am very well. There are yet some cases of cholera, the report this week being nineteen deaths. On Sunday I had all the services, but Rev. Mr. Smith assisted me in the communion. I preached from the text, 'And I, if I be lifted up from the earth, will draw all men unto me.' Was it the answer to father's prayer that I felt so strong through all my duties? Yesterday morning I prepared my address to be delivered at the commemoration of President Polk's death. They selected me to avoid making it a political affair, which it would have been if a lawyer had been chosen. My friends advised me to accept the invitation. "Yesterday (July 15th), I preached in the morning on missions, it being the day of our quarterly collection." In a letter, dated August 30th, 1850, he writes:

"I feel deeply grateful to God for his goodness in bringing me safely home after our pleasant summer vacation. I found all our dear friends well. They made many inquiries about you. The heat this summer has been intense, and I am glad you are not here."

In the spring of 1850 a son was born, and this dear child was an only son. His father's and grandfather's names were given him in baptism, Bishop Johns, of Virginia, performing the ceremony. In this letter he further writes: "The thoughts of all are occupied now with Virginia" (Miss Hale; afterward Mrs. C. C. Hoffman). "Yesterday she had a very affecting part-

ing with her 'mission band.' They gave her a large Bible and Prayer-Book for the church in Cavalla. Virginia wished so much to have you present at her marriage."

The inner life of Mr. Cummins at this time was marked by a more entire consecration of himself to God and to the work of his Master. He writes, September 1st, 1850: "Let us strive to make this season a period from which we shall date better resolutions and a holier life. Let us consecrate ourselves anew to his service. Let it be the daily-work of our lives to watch over our hearts, search out our sins, and pray fervently for grace to make us God's beloved children. Meet me three times a day, morning, noon, and night, at the throne of grace, and let our prayers mingle together for the abiding presence of God's Holy Spirit." In this letter he speaks lovingly of "his precious children," and sends sweet messages of love to his little daughter, for whom he had the deepest affection. He also mentions how busy he was visiting among his people and in other duties. He writes:

"The early service was held at 6.30, and at 10.30 we had the sermon and communion. The congregation was very large. It was Virginia's last communion with us, and at the same chancel railing where she had first communed. I know she felt it deeply; she looked unusually sad. In Sunday-school this morning she said "how earnestly she longed for you to be here." Her bitterest trial is the view many worldly minds *in the Church* take of her course. Some, as you are aware, condemn it as an unnecessary sacrifice, not being able to appreciate her lofty views of duty and the call of God. One gentleman went so far as to tell her it was *en-*

thusiasm. The effect upon her showed more than anything else her nobleness. She said it might be true, and set to work to examine herself. It grieves my heart to know that the Church is blighted with such views, such infinitely low views, of the work of missions and the need of great sacrifices in its cause. I must strive to do my duty more faithfully, and drive away such degrading views. Love to dearest mother and father. Kiss my sweet little daughter for papa. Tell her about me often. I commit my dear children daily to God in earnest prayer."

September 8th, 1850, he writes :

"Yesterday I read prayers at 6.30, and at 11 preached to a crowded congregation from the text Ephesians 2 : 2. In the afternoon I preached from the seventh Psalm, in continuation of my course of sermons on the Psalms. The church was very full."

That autumn Mr. Cummins visited Washington and Georgetown, and preached for the rectors of the two churches in Georgetown. His family accompanied him, and together they enjoyed the attractions of the capital. About this time he made a trip to Baltimore, to recruit somewhat from the heavy labor he had gone through. He left Norfolk on Saturday, and spent the Sunday among his old and dear friends in Christ Church. He says :

"I started for Christ Church, and went first into the Sunday-school. All were delighted to see me, teachers and scholars ; even the orphan children came up and shook my hand heartily, and seemed to love me as an old friend. I waited in the vestry-room for the doctor, and astonished him not a little by my presence. Many old acquaintances in the congrega-

tion came to speak to me, and with Dr. Johns were urgent that I should preach ; but I remembered my promise to you, and resisted all their entreaties. I am happy to say my cold is much better, and I hope to return home strong and ready to work. How sweet to think of returning home, to a sweet, happy fireside !"

He received after his return to Norfolk the following note from a lovely Christian woman, a member of his congregation—one who was called home many years before her beloved pastor ceased from his labors :

"My Dear Pastor : Allow me to express my indebtedness to you for your visits of mercy in days of trial. I cannot be sufficiently thankful for them, and for your sympathy and prayers, which cheered and supported me on the brink of the grave. My prayer is that when your labors and anxieties are ended, and 'there is not another plant for you to water nor another vine for you to train,' you may enter the peaceful port of heavenly rest, receive the Saviour's welcome, 'Well done !' and be greeted by the blessed company of redeemed spirits who have been led to God through your instrumentality.

"Most gratefully yours,

"J. G."

CHAPTER V.

LIFE IN NORFOLK (CONTINUED).

"Grasp in thy hand that potent sword
In heaven's high armory prepared,
Quick to attack and strong to guard—
The weapon of God's Word;
Then strong in prayer pursue thy way,
Nor foe shall crush nor arrow slay."

AGED 29.

IN one of his letters, dated May 5th, 1851, Mr. Cummins continues to tell of his work:

"I preached yesterday from Ephesians 6 : 17. In the afternoon to the colored people, and at night from the text, 'He being dead, yet speaketh.'"

During his entire ministry he was deeply interested in the African race. His churches sent large sums of money and boxes of clothing and books to the Protestant Episcopal missions in Liberia. Quarterly collections were regularly taken up in all the churches of which he was pastor. In Norfolk and Richmond he numbered among his communicants many of this neglected race, and for him they manifested sincere affection. His sermon, preached in 1861, "The African a trust from God to the American," received the highest encomiums from such men as Robert C. Winthrop, of Boston, Bishop McIlvaine, of Ohio, Bishop Henry W. Lee, of Iowa, Bishop Meade, of Virginia, and many others.

Mr. Cummins was exceedingly fond of music, and in the first years of his married life especially it was his habit to spend an hour in the evening in singing with his family. In passing through Baltimore in May, 1851, he had the great pleasure of hearing Jenny Lind, and of her he thus writes :

"I have heard her, but it is impossible to give you all my impressions in a letter. Her command of her voice is almost superhuman, and its compass, volume, and power wonderful. The most of her pieces were elaborate, calculated to display her perfection in art more than the sweetness of tone. The "Bird Song" did this, however. She sang it in English. *She* seemed a bird singing "because she could not help it." Her face is one of the most benevolent I have ever seen—full of goodness, kindness, modesty, and love. It is a true index of her character."

On reaching Norfolk, June 2d, 1851, after a short absence, he writes thus of the dear parishioner whose note we have given, written on the previous Easter Sunday morning :

"On reaching home I learned of the death of Miss J. G. You will grieve with me over this loss. She longed most ardently for me to be with her; spoke of me in most affectionate terms, and sent me a message "that her last breath would be a prayer for me." What a loss we have met with! Who will take her place in the church, in the prayer-meeting, among the poor and sick and the little ones? The children of the Sunday-schools attended her funeral, each with a bunch of white flowers to lay on her grave. The poor families to whom she so lovingly ministered also followed her remains to the grave. They have lost their best earthly friend. The church and the entire community sorrow deeply. I regret I was not summoned to her bedside in time to see her. I

had visited her almost daily during her long and severe illness. Rev. Mr. Chisholm took my place at the funeral."

The summer of 1851 was passed by Mr. Cummins and his family at Northampton, Mass., that Mrs. Cummins might be under medical care. Her health had been sadly affected by the climate of Norfolk. Mr. Cummins made arrangements to leave his church for three months. It was a severe trial to him, for as the years rolled by he became more and more attached to his people. They were most kind, however, and their affection for their young pastor manifested itself in this crisis in such a manner as to prove how strong a hold he had upon their love. He says :

"Oh, that God may direct me in this matter ! I pray earnestly for his guidance, and I know you will. . . . I have been visiting among my people quite constantly. On Sunday preached to a large congregation from the text "Ye are not your own," and administered the Lord's Supper. The communicants made a large congregation. The colored communicants, fifty, were all present, and it was an impressive scene. In the afternoon we had the colored Sunday-school, and it was indeed a wondrous sight. The lecture-room was filled to overflowing. The school is larger than the school for the white scholars in the morning. The white teachers are even more than we need. A lady and gentleman from Boston were present, and were greatly delighted. They contributed towards the sum we are raising to purchase books for them. Mr. M—— preached for them in the afternoon, and I preached again at night from Acts 1 : 25.

At this time, and when separated from his family, we find these words in one of his letters :

"I feel more and more that what I need now is a life of more entire devotion to Christ, more prayer, and more com-

munion with God. Oh! if I could feel I was each day growing in grace, in holiness, in freedom from sin, in the subjugation of my evil heart, in self-knowledge and self-conquest, what an infinite blessing it would be!"

But while thus searching his own heart, others who knew him best could see daily his growth in grace, and how closely he walked with God. This year a number of the lambs of his flock were removed by death. In his letters he gives "humble and hearty thanks to God for his great goodness in sparing his own precious L—— and G——." In another letter he asks how does G. do without his "precious papa"? The love he had for his children was intense, and from their infancy they loved him with a love little children seldom show for their parents. They grieved for him in his absence, and their joy knew no bounds when he returned. It was his delight to make his home a bright, happy one for them; his evenings were always given up to them until their bed-time arrived. Their home was too happy a one for them to wish to go elsewhere. His custom was to read aloud in the evening, and while his "little ones" were present the selections were always such as they could appreciate and understand. Music and reading made the evenings bright to the little family circle, and they were anticipated by the children with great delight. The months of June and July of 1851 were passed in the North with his family, and we find him writing from his home, "dear old Norfolk," again, under date of August 9th, the birthday of his beloved L——, his eldest child. Refreshed and strengthened by his rest and change of scene, he returns with delight to his field of labor,

and enters upon his duties with all the enthusiasm of his nature. That summer he had decided upon a change of residence, and took a pleasant house immediately on the water, the beautiful harbor of Norfolk. He says in this letter, August 9th :

"I wrote all morning, and in the afternoon went out. Old familiar faces and places greeted me on every side. All welcomed me home again, but I could not look towards our old home and its vicinity ; all brought up teeming recollections of by-gone days. Our friends are clamorous for your and the children's return. To-day is my sweet L——'s birthday. God bless her ! is her father's prayer. Oh, how much we have to be thankful for ! Pray for me each day that God may guide me and bless my labors !

A letter from his friend Bishop Lee, of Delaware, reached him at this time. It is dated

"INGLESIDE, December 29, 1851.

"MY DEAR CUMMINS : Your kind letter gave me much pleasure. It has been an exceeding encouragement to me, under the trial which elicited the "Pastoral Letter," to be assured of the sympathy, the good wishes, and the prayers of the brethren whom I most esteem. Anything like controversy is peculiarly alien to my taste, and no personal consideration could draw me into it. *But the present is a time for no compromising policy.* The contest is, in my opinion, for the *very life* of our holy religion ; and if we would secure the approving sentence of our Great Judge at the last, we *must be steadfast in our maintenance of the truth of his Gospel.* I know not what course Mr. B—— and his friends will adopt. But if God be for us, who can be against us ? I have the pleasure of frequently meeting Dr. Balch, and was at the consecration of his church at Chester last week. He has done wonders there, and I trust God will abundantly bless

his labors to the salvation of many souls. It would give Mrs. Lee and myself, as well as your Wilmington friends, great pleasure to see Mrs. C—— and yourself here again. Please to remember us very kindly to her. When in this region again you must give your friends at St. Andrew's part or a whole of a Sunday. I should much enjoy a visit to you; perhaps some day I shall accomplish it, but cannot exactly say when. Believe me faithfully yours,

"ALFRED LEE."

Thus early was it felt to be a necessity for the evangelical bishops of the Protestant Episcopal Church to stand up boldly for the Truth. The cloud was as yet but "as a man's hand," but it was a cloud nevertheless.

In the spring of 1852 Mr. Cummins passed through a severe trial in the extreme illness of his wife, and as soon as she could be moved he took her to her father's home in Virginia. That summer, accompanied by his family, he made a very delightful trip to Niagara Falls, to Smyrna, Del., and to Cape May. The same autumn, after his return to his duties, the yellow-fever appeared in Norfolk, and prevailed, though not extensively, until the frosts arrested its further progress. Mercifully the autumn was unusually cold for that region, and the frosts came much earlier than usual. Mr. Cummins had no cases in his congregation, but he attended several sailors in the most unpleasant part of the old seaport town. They all died, but were greatly blest in the loving ministrations of the young minister, and his heart was much cheered in believing that they went down into the Dark Valley with a sure and certain hope of meeting him who had so faithfully told them of Jesus in the heavenly home.

CHAPTER VI.

LIFE IN NORFOLK (CONTINUED).

"Toil on, faint not, keep watch and pray;
Be wise the erring soul to win;
Go forth into the world's highway,
Compel the wanderer to come in."—BONAR.

AGED 31.

THE year 1853 found Mr. Cummins still wholly occupied with the care and varied duties of his large and important parish. During the five years he had been pastor of Christ Church many precious souls had been brought, through his instrumentality, to "see Jesus" and confess him before men. The parish was a peculiar one in some respects, caling for unceasing parochial labor on the part of the pastor. The testimony of his dear people was ever that of grateful hearts to one who so untiringly ministered to them. The souls he had brought to Christ, the dead he had laid away until the resurrection, the little ones whom he had consecrated to God in baptism, the friends he had united in marriage, the sick whom he had for years visited and cheered, and the poor to whom he had ever been a loving friend, all testified to his never-failing faithfulness. He loved them all with a devoted love, a love he felt was peculiarly deep. They were his *first* flock, the "firstfruits" of his ministe-

rial labors. It was therefore with a very sad heart he thought of sundering these ties. The climate of Norfolk had never suited his wife or children, and even he felt its debilitating influence greatly, though he had never allowed this to interfere with a faithful discharge of his many duties. Summer after summer he sought strength for the labors of the following ten months or more in his wife's early home in Virginia and elsewhere, and up to this time these annual vacations had enabled him to meet the demands made upon him. Very early, however, in the spring of 1853 it was thought necessary by Mrs. Cummins's medical adviser that she should leave Norfolk for the bracing mountain air of Northern Virginia. Accordingly he and his family left their home for Baltimore, where Mrs. Cummins and the children turned their faces towards Jefferson County, and Mr. Cummins returned to his lonely home and to his duties in Christ Church. His first letter after this painful separation is dated Baltimore, April 30th, and is filled with an account of his visit there :

"I walked out," he writes, "with Mr. F—— to see Franklin Square and the church now being built for Mr. B——'s congregation. The improvements there are beyond all expectation, and the church will be very beautiful. B——'s perversion has produced great excitement in Baltimore. I trust it may do good eventually, but the present effect is to lower the church very much in public estimation in Maryland."

In a letter dated May 2d, he writes :

"At eleven o'clock we had service. Rev. Mr. S—— assisted me. I preached on the nature of the Lord's Supper, it being

the first communion of many. The text was, 'What mean ye by this service?' We had a large accession to the communion—all the candidates who were confirmed and others. The number of communicants was immense." "Mrs. J—— gave me a letter from her husband to read. It is chiefly occupied with an account of the effect of my ministrations upon himself. Such a testimonial from such a man is a reward above all price, and of itself would be worth the labor of a lifetime."

The following letter was written at this time to his precious children:

"My Sweet Daughter: I write to tell you how much I love you, and how sorry I was to leave you in the cars. I am at home in Norfolk, and take my breakfast alone. I wish you were here to sit at the head of the table! I look in your baby-house every day. Poor 'Lina' is sitting there just as you left her. Georgiana is out in the yard, and has nobody to play with. You must be a sweet child, and be mamma's comfort till papa comes. Papa will come next week.

"Good-by now, and every night and morning pray for your own dear Papa."

The second one is to his boy, then three years old.

"My Precious Georgie: I want to see and pet you very much. I expect you are very happy riding with Uncle Charles. How is the colt? and the little chickens? Is the *whip* worn out yet? Good-by, and do not forget your Dear Papa."

In a letter to his wife, dated May 4th, 1853, he says:

"Bishop Meade arrived very unexpectedly yesterday, and I have been much of my time with him. Yesterday I dined at Mrs. C——'s. She is much more cheerful. She and A—— send much love, as indeed do all your friends. I

visited several families who have sickness in their homes or are in affliction. Hearing of the bishop's arrival, I went to Mr. S——'s to see him. I spent part of the evening with him. This morning I drove out with the bishop. His health is very feeble, and his object in coming here was to seek improvement. He will not be able to attend the convention. We visited the strawberry farms, and he enjoyed the drive very much. I dined at Mrs. P——'s with him. I came home immediately after dinner to prepare my lecture, and did not go out again until it was time for service. The bishop was present. The lecture-room was full, but the bishop did not feel well enough to speak. He will remain until Monday. Mrs. Capt. S—— sent me a nice breakfast this morning. To-morrow is Ascension-day."

In another letter he says :

"I wish you could see our cloth-of-gold rose, it is so large and beautiful. Our flowers are all very lovely. Tell Lizzie I saw a beautiful humming-bird about the flowers yesterday. My spirit is holding communion with you, and I can commit you and my sweet ones to the care of our merciful Father. It is at this hour I miss you most, but I am striving to bear this separation cheerfully."

The Diocesan convention met that year in Wheeling. The railroad over the mountains had not long been completed, a great triumph of engineering skill. It was the first time the delegates could reach that city by rail. Mr. Cummins arranged to leave Norfolk for Wheeling via Baltimore and Harper's Ferry, that he might be with his family for a few days. He writes :

"If you do not attend the convention with me, I will try to be with you at the cottage a little longer. I am so happy to hear that the dear children are enjoying themselves so much.

How touching in little Georgie asking his Grandpapa 'to take him to see his Papa'! Oh, how I long to see you again! But I must repress all longings. God is so good and kind and merciful to us that any but a contented state of mind would be sinful. Our cup he makes to run over; and what a blessing to have so lovely a spot as father's home to visit! I pray for you three times a day."

May 6th he writes:

"Yesterday I dined at Mr. P——'s with the bishop, and visited with him. After I left him I went to Mrs. T——'s, to Mrs. James T——'s, who has been quite ill; to Mrs. S——'s, and to Mrs. W——'s. All send much love to you. This morning I drove out with Bishop Meade; he wished to visit some of our prettiest gardens. We went to Mrs. S——'s; her place is looking beautiful. She is very feeble. From there we went to Rev. Mr. Jackson's and spent an hour. I then drove home with the bishop, and at his request read to him my treatise on "The Romish and Reformed Theories of Justification Contrasted." He expressed great satisfaction with it and advised its immediate publication, and offered to publish it at his own expense. He frequently receives money from persons which he appropriates in this way, and indeed nearly all his own income is expended thus. A short time ago a gentleman wrote to him from North Carolina, stating that his sister left the bishop $500, to be expended as he pleased. He is going to use it to publish Archbishop Whately's 'Cautions for the Times.' I write at night. My heart is over the Blue Mountains, but I commit you and my sweet children in prayer to a kind Protector. The bishop, with some of the clergy, thinks of going to-morrow to visit Lake Drummond, in the Dismal Swamp. The scenery is said to be of surpassing beauty. I am glad of the opportunity, for I may not have another. To-day I dined at Mr. W——'s, and then had ser-

vice and baptism in the church. I took tea with the bishop and Mr. Jackson."

About this time he writes from Cumberland, Md., on his way to the convention :

"By the protecting care of our heavenly Father I am safely on my journey thus far. We took the cars at Kearneysville at 12.30, and at once found ourselves in the company of a large number of our clergy. The heat was excessive and the dust most annoying, and we had a most unpleasant ride ; I was glad you were not with me. Mr. H——, our delegate from Christ Church, and his wife were in the cars. I was glad to meet them. The country through which we passed is very beautiful and the scenery wild in some places. To-morrow we rise at two o'clock, and leave in the train at three o'clock ! It is 200 miles to Wheeling."

In the same letter he writes :

"*Eight o'clock* P.M.—We have just returned, my dearest wife, from a walk to the top of one of the hills surrounding the town. The view is one of the finest I have ever seen The hills rise to a lofty height on every side, and in the centre lies the town of Cumberland, the Potomac River winding through the valley and among the hills. Beyond rise mountains, stretching away as far as the eye can see. Standing on the summit, one has a vivid idea of the triumph of mind over the material world : it is almost inconceivable how a railroad could be made to pierce these mountain ranges. It is a comforting thought to me to know that all my loved ones follow me in my journey with their prayers."

At this time Mr. Cummins received an urgent invitation to make the annual address before the Cadets' Bible Society of the Virginia Military Institute, at Lexington, Va. For this purpose he left home June

12th, for Lexington. On the 16th he writes from the Institute :

"My Beloved E—— : I write you at last from the end of my journey, and with a grateful heart to a kind heavenly Father, for my safe arrival and good health. The ride in the stage of sixteen hours was most fatiguing. The day was very hot, and the turnpike dusty. I rested well at Staunton, and the next morning took the stage again for Lexington. Col. S—— came down to the hotel for me in his carriage, and we drove to his house, where I am now staying. I am fully repaid for all my fatigue by the beauty of this country. The Institute is on an eminence overlooking the finest scenery on every side ; mountains rising in grandeur, and most lovely valleys below them. I think it is even more beautiful than the country around the University of Virginia. The Institute is a noble building, yet unfinished, in the Tudor-Gothic style, and so also are the homes of the professors. The Norfolk boys have been to see me. They are among the best students in the place. My address is to be delivered to-morrow night, and I am also to preach for them on Sunday. The Presbyterian Church is kindly offered to us for Sunday night, it being a larger building. I have seen the *Southern Churchman* of last week. It contains my letter, but not the address ; that will appear next week. I find I cannot return to Jefferson, but will have to go at once to Norfolk. I could not remain over the 24th [their wedding-day], even were I to try to reach you this week, and return to Norfolk in time for Sunday's duties. I will send my gift of love, however. What cause have we to bless God for all his mercies ! True, we have trials and sorrows, but they may be made our most precious blessings. Earnestly do I join you in the prayer that God will make us more wholly his. I have made the acquaintance of all the professors, and it is a cause of great thankfulness that they are all—seven in number—Christians.

Four are members of our church, and three Presbyterians. Col. S—— is a most interesting man, eminently pious, and has had serious thoughts of entering the ministry, but Bishop Meade thinks his position here even more useful than that of a minister. He has, indeed, a cure of souls. Four times a week he has prayer-meetings for the cadets, and has been instrumental in the conversion of many. His home is near the Institute, and by the lawn where the cadets parade and drill. This is very interesting. Both evenings I have been here they have had a drill of flying artillery, and the rapid firing of the cannon is very beautiful. This evening they are to have a battalion drill of the whole corps, and it is said to be a very fine sight. My address is to be delivered at eight o'clock to-night in the Episcopal church.

"*Saturday morning*, *June 18th*.—My thoughts turn to you with pleasure this sweet morning, and I try to imagine how you are all engaged. My own darling children are before me in all their loveliness. I have wished for them so often to see the parades and drills of the cadets. You, who have been at West Point, know how interesting and beautiful it is. Last evening we had a battalion drill, and the rays of the setting sun on their guns was very striking in its effect. Our Norfolk boys are doing very well. Last night I delivered my address to the cadets. The church was very full: all the cadets were present, as were the students of Washington College. It occupied an hour in the delivery. I shall try to get to the Natural Bridge before leaving; it is only thirteen miles from Lexington. The Board of Visitors meet here on Monday for the annual examination, and will be received by a grand review and salute by the cadets.

"*Five o'clock* P.M.—I have just received letters, forwarded to me at this place, announcing my election to the Rectorship of St. James's Church, Richmond. The official announcement from the wardens is accompanied by a letter from a Mr. D——, who states that I was elected on the first ballot.

Oh, that God may direct me aright in this matter! My constant cry must be to him. The wardens wish me to act at once, and all my plans are changed. I will write immediately to Bishop Meade. Ask dear father and mother to write me their prayerful opinion. Pray for me earnestly."

From the "Address," which was published in pamphlet form, we quote a single passage:

"Eight hundred years ago all Europe rang with the sound of preparation for one of the most stupendous movements to which the energies of nations were ever summoned: A barefooted hermit from India had gone through the lands, rousing the multitudes by a burning eloquence to revenge the wrongs of the Christian upon the infidel and the Saracen. The Holy Sepulchre of Christ was in the hands of the Moslem, and to wrest it from such foul pollution was now the watch-word of the vast millions of Crusaders. All the chivalry of Europe responded to the call, its nobility rallied to the standard; unnumbered masses armed themselves for the strife. The ripening grain was left unreaped upon the harvest-field; the crowded marts of commerce were depopulated; kings laid down their sceptres to take the sword, and like the locusts of the East the darkening hosts swept onward towards the Holy Land and City. Alas! how different the ending! Millions perished in the fruitless effort, and the Moslem reigned secure in his ascendency.

"A nobler Crusade is that to which *we* are called; infinitely more sublime in its aims, in its motives, in its results. It is a crusade not to recover the Holy Sepulchre from the infidel, *but to recover the world back to God;* not to wrest from profane hands the tomb of Christ, but to plant *his Cross* in every land, and cause every knee to bow before its sway. It is a crusade against sin; against evil in every form; against gigantic systems of error grown hoary by age; against debasing idolatry, degrading superstition; against oppression and ignorance, despotism and vice. Be this your elected work."

CHAPTER VII.

CALL TO RICHMOND.

"In his love if thou abide,
He will guide."

"And the Lord shall guide thee continually."—Is. 63 : 11.

AGED 31.

THE following letter was written while Mr. Cummins was the guest of the Military Institute :

"LEXINGTON, VA., June 20, 1853.

"MY DEAR BISHOP : I received on Saturday evening a letter from the wardens of St. James's Church, Richmond, announcing my election as their pastor ; and before taking a step in the matter I desire to lay before you my position, and to receive your counsel and advice. You know well how pleasantly I have been situated in Norfolk, and my high appreciation of that dear people. You know, also, that God has blessed my labors abundantly, and given me many seals to my ministry. And at the close of six years of labor among them it is not unbecoming in me to say that I possess their confidence and love in no small degree.

"With all this, however, there has been for some time past a cause of deep anxiety and trouble to me, in the apparently injurious effect of the climate upon my wife's health. We have struggled against this conviction for a long time, in the hope that a change might occur for the better. It has not proved so, however, but, on the contrary, she seems less able to live in Norfolk than ever before. The result is that every summer, or a period of four or five months in each year, must be passed away.

"This trial has often caused us to anticipate the necessity of a removal to a different atmosphere, but heretofore no special opening has appeared before me. We have awaited God's providence, and I must do my wife the justice to say, that she has never desired me to take a step looking to a change on her account.

"Now, however, a field is presented to me elsewhere, totally unsolicited on my part. And now arises the struggle between these opposing influences. But for this one cause of anxiety I should not consider an invitation of this kind, so strong is my attachment to my dear people. I write now to ask your advice in my perplexity. At the same time I will earnestly seek the guidance of the Spirit of God, that I may be permitted to take no step other than His providence may mark out for me. I trust also to have an interest in your prayers.

"I am, with much affection, faithfully yours in Christ,

"GEO. D. CUMMINS.

"Rt. Rev. WILLIAM MEADE."

To this letter Bishop Meade sent the following reply:

"DANVILLE, VA., June 24, 1853.

"REVEREND AND DEAR BROTHER: I have just reached this place, and received your letter from Lexington, and as the mail goes out to-morrow morning I must write a line at once. Most deeply shall I feel for the people of Christ Church, Norfolk, should you leave them, as I know not where they will find one to take your place who will fill it to their satisfaction and edification, but I am not justified in undertaking to decide upon the point on which the question turns in your own mind and judgment. That must be left to yourself, after faithful prayer for divine guidance. If you must go, I would rather you would go to Richmond than to any other place in or out of the diocese. I can say no more. My love to Mrs. Cummins. Most truly yours, W. MEADE."

The letter from the wardens of St. James's Church, Richmond, Va., is as follows :

"RICHMOND, VA., June 16, 1853.

"DEAR SIR : As wardens of St. James's Church in this city, the vestry have made it our duty to inform you at once that at a meeting held this afternoon they elected you to the rectorship of said church. Permit us to add that we hope that you may, under Divine Providence, deem it your duty to accept the call thus tendered to you, and that you will inform us at your very earliest convenience of your determination. We have been for some time a flock without a pastor, and it is very important that we should hear from you as soon as possible.

"With sentiments of the highest esteem, we are

"Your brothers in Christ,

"H. J. CHRISTIAN,
B. B. MINOR, } *Wardens.*"

Under date of Lexington, June 21st, 1853, Mr. Cummins writes :

"How I long to be with you in this time of anxiety! I have written to Bishop Meade, and will see the vestry in passing through Richmond, but shall not give my answer then. Col. S—— urges me to come here. Saturday night I preached to the cadets; subject, the 'Voyage of Ulysses.' Sunday morning, 'Henry Martyn a Model for Young Men;' and at night, 'John Randolph as a Man and a Statesman;' and last night the subject was 'The Conflict between Christ and Satan for the Soul of Man.' The church was full, the cadets all present; they seemed much interested, and I trust good was done. I breakfasted at Col. McD——'s, and took tea at Dr. W——'s, the Presbyterian minister here. I leave Lexington to-day for Staunton, thence to Richmond, and then to Norfolk."

In a letter, dated Richmond, July 1st, 1853, on his way to Norfolk, he speaks of the intense heat, and of the contrast between the city and the country life he loved so well, but of the comfort he always felt in the faithful discharge of his duties, and concludes thus :

"Try, my beloved E——, to look more to your Saviour for strength, and he will hold you up. My chief comfort in this sad separation is to pray for you, and commit you wholly to the care of our blessed Saviour. May he keep you in the hollow of his hand! May he be to you now in the place of your husband! May he sanctify every trial to your soul's eternal good, and may he keep us both close to himself and fit us for his heavenly kingdom! Pray for me. Love to all, and kisses for my precious 'Lily' and little man."

In another letter, dated July 2d, he mentions having just heard of the sudden death of one of his most prominent parishioners and kindest friends. He also mentions having received letters from two of the vestry of St. James's Church, Mr. D—— and Mr. B——.

"I earnestly hope the determination to accept this call is of God. It is gratifying to learn of the interest with which my election is received in Richmond."

July 2d again he writes :

"I have just returned from a visit to Mrs. S——, and it was one of the saddest I ever paid. She gave me the particulars of F——'s death, and says she is perfectly resigned to the will of God. He was at dinner Monday; on Tuesday was very ill, and asked 'when will Mr. Cummins be here?' It was so very sudden! She told me of Mr. J—— having told them

of the call to Richmond, when her husband exclaimed, 'Oh, what a loss to us! but we must not be selfish.' Mrs. S—— asked me, 'Are you going to leave us?' I told her what a severe trial it had been to have to decide such a question, but that she knew my difficulties. She said yes, she knew all; that they ought not to wish to keep me always; that she was so thankful for my ministry—that it had been blessed in bringing F—— to a knowledge of salvation. She added that it would make no difference where we went, she would love us just the same, and that if it were a question of health it was my duty to go. Write to her, I know it will comfort her. I dined at Mrs. Selden's. They appreciate my motive for leaving, though they express great regret at the prospect. I was called away from dinner to baptize a very ill child. This afternoon I will visit Mr. John S—— and Mrs. Dr. C——. Good-by. Kiss my precious children, and give love to all the dear ones. Pray for me."

Mr. Cummins accepted the call to St. James's Church, Richmond, July 3d, and wrote to the vestry, saying he would enter on his duties September 1st, 1853. To this the vestry readily concurred, as it would enable them to have the church thoroughly repaired. Their letter in reply to his concludes with the following words:

"The vestry most heartily unite with you in the prayer that your acceptance of their call may be the means of promoting the glory of our common Master, and the spiritual welfare of the congregation intrusted to your charge. Permit us to add that we hail your coming amongst us as a new era in this part of the Lord's vineyard to which we are attached, and believe that a wide field of usefulness lies open before you."

About this time Mr. Cummins received the following letter from one of his vestry, afterwards a very warm friend :

"RICHMOND, June 27, 1853.

"*Rev. G. D. Cummins :*

"DEAR SIR : Although I have not the pleasure of a personal acquaintance with you, yet as a vestryman of St. James's Church I feel that I may approach you in respect to your recent election, and the relation I trust we shall in a short time sustain to each other. And first let me assure you of the general favor your election meets here not only in our congregation, or in the Episcopal Church, but in the whole community, evidences of which are continually occurring of a most gratifying character. A few days ago I received a letter from our late venerable rector, Rev. Dr. Empie, in which he expresses great pleasure at your being elected his successor. Whilst these things are agreeable in themselves, they are yet more important as opening the way for extensive usefulness ; and in this respect be well assured we can present you with a wide field 'white for the harvest.' You are doubtless aware of the state of things here in the Episcopal Church, and it is needless for me to refer more particularly to it. I will only say, however, and with truth, I think, that your coming is looked to with hope and expectation, as calculated to exert a more beneficial influence in this particular than that of any other person ; and this is an important consideration in determining so important a question. I doubt not that this subject will receive from you the serious and prayerful reflection which it demands, and I think you are entirely right in consulting Bishop Meade before making your decision. I have been impelled to this communication from a desire that before deciding you should be fully aware of the great need the church has for you here ; of the great amount of good you may be instrumental in effecting ; of the cordial reception

that awaits you here, and the hearty co-operation you may safely count on in carrying forward the great work of the Redeemer. So that in leaving a place where your labors have been so highly blessed, you will come to one where there is even more to do than in the one you leave. I must now conclude, with the earnest hope that, guided by that Spirit whose direction you seek, you may see the path of duty pointed plainly to this place as the scene of your future labors. May I hope to hear from you soon?

"With high regard and esteem, I am, dear sir,

"Yours most obediently,

"FREDERICK BRANSFORD."

CHAPTER VIII.

RESIGNS CHRIST CHURCH, NORFOLK.

"There is work for all in the Gospel field,
And, if the mind be willing,
The place for labor will stand revealed,
And the fruitage rich, and the harvest yield
Will surely crown the tilling."—MARSHALL B. SMITH.

AGED 31.

ON the 5th July, 1853, Mr. Cummins formally resigned Christ Church, Norfolk, when the following communications were received by him:

"NORFOLK, July 9, 1853.

"*Rev. Geo. D. Cummins:*

"REVEREND AND DEAR SIR: Your letter of 5th inst., addressed to us as trustees, resigning your office as rector of Christ Church in this city, was, according to the requirements of the constitution of that church, laid before the pew-holders assembled in general meeting last evening.

"By their direction, we now inclose you a copy of the resolutions unanimously adopted by them in response to your letter.

"We have no hesitation in assuring you that the resolutions truly represent the sentiments of every member of the congregation. Each year of your ministration among them has but increased your influence and strengthened their confidence in and affection for you; and they all feel that in the removal of their faithful and acceptable pastor a loss has been sustained by them which it will be difficult to repair.

The love, respect, and confidence of the people of your late charge will accompany you to your new field of labor, with their prayers to the Throne of Grace for a continuance of the divine blessing on your ministrations, as well as on yourself and family in all things spiritual and temporal. We will only add for ourselves, that we sincerely regret the severance of our official relations, and the cause which in your judgment made it necessary, and that we most cordially concur in the sentiments contained in the resolutions of the pew-holders of Christ Church, herewith inclosed. We beg leave to subscribe ourselves,

"Your sincere and attached friends,

"WM. H. THOMPSON,
WALTER H. TAYLOR,
N. W. PARKER,
JOS. H. ROBERTSON,
TAZEWELL TAYLOR,
Trustees of Christ Church, Norfolk, Va."

The following are the resolutions:

"At a meeting of the pew-holders of Christ Church, held in the lecture-room on Friday evening, July 8th, 1853, the trustees laid before the meeting a communication from the Rev. George D. Cummins resigning the rectorship of Christ Church, and assigning the ill-health of his family as the reason which had led him reluctantly to this step. Whereupon it was

"*Resolved, unanimously*, That the congregation have received this intelligence, and now accept his resignation, with the profoundest regret. They bear in mind the happy relations which have existed between the faithful pastor and his affectionate people during the six years that he has, both by precept and example, ministered among them; and whilst they truly lament the severance of their connection, they no less sincerely sympathize with him in the cause which led to it.

"*Resolved*, That the trustees be requested to make known to Mr. Cummins the proceedings of this meeting, and to assure him that whithersoever he may go, the congregation will delight to cherish the memory of his social and Christian virtues, nor will they cease to pray that a career of usefulness so auspiciously begun, may not the less happily terminate.

"J. MURDEN, *Secretary.*"

Copy from minutes.

In a letter dated July 5th he writes:

"Part of my heavy trial is over. I have met some of our friends, and the result is different from my expectations. They have proved themselves noble friends indeed; not a word of reproach have I heard from a single person, but, on the contrary, the gentlemen whom I have seen act the part of disinterested advisers and friends. I have never felt anything to be more grateful to my feelings than such conduct on their part amidst my own anxiety. With all there is one sentiment of deep sorrow, but an appreciation of my motives, and a confidence in my integrity of purpose. This morning I met T——, and had a long conversation with him. He said no one could desire to retain me here more than he did, but that for many reasons it was desirable for me to go to Richmond. He thought the church needed me there. It is very hot here now, and the dismal swamp is on fire for miles, and we are enveloped, at times, in the smoke; even the cinders fall around us, and the air is very oppressive. I can see the light at night from our windows. Yesterday morning I preached from Psalm 84: 10 to a large congregation which filled the church despite the great heat, and administered the communion, Rev. Mr. S—— assisting me. It was the last communion season I should be with them, and was a sad time to pastor and people. In the afternoon Mr. W—— came in to see me. You know his deep attachment for us. He spoke 'of the

deep sorrow among all my people,' and added they never knew before how strong their love for me was, but that he thought I was right in going. To-day is the 4th, and a Prussian frigate and sloop of war are lying out in the harbor. The bands on board are very fine, and they play very often. Rev. Mr. J—— came in to see me, and thinks I ought to go, although he is very sorry to have me leave. You know how we have worked together. He was in Richmond when I was elected, and says there was great satisfaction in the city at the result. He thinks my going important for the church. So I have sent my letter of acceptance." He adds, "It is not a little remarkable that next Sunday closes my six years of labor here. I entered upon my duties July 11th, 1847."

The following letter from his beloved friend Dr. Johns was received some months before, but a part of it may be inserted here :

"BALTIMORE, February 19, 1853.

"REVEREND AND DEAR BROTHER : I have not yet met Col. P——, but will call as soon as I hear that they have opened doors in our city. I regret your loss of such a valuable friend. Even *one* such man removing creates a void in the largest congregation. But I trust Providence will send you another to fill the vacancy. Old Christ Church is pretty well packed. B—— and myself have our hands full, I assure you. I never worked so hard in my life as since returning from England last September. There has been much sickness and considerable mortality. You know what the funeral service is here. I sometimes think we ought to have chaplains for our cemeteries, as in England. You must remember me very kindly to Mrs. Cummins. I see her brother now and then. Allow me most cordially to respond to your friendly allusion to our former intercourse. It has never been forgotten by me, and will always cause me to feel a brother's interest in everything relating to you and yours. I wish I could see

more of you, and must try and have that pleasure. Still, having been absent five months last summer and autumn, I feel obliged to keep in harness constantly for a season. We have started our new enterprise for the up-town section of the congregation, and hope to see it through in about a twelvemonth.

"Truly and affectionately,

"HENRY V. D. JOHNS.

"P.S.—Old England is a *glorious* country, and our Evangelical brethren there are 'true blue' to the bone."

Norfolk is one of our most interesting naval posts. In the Congregation of Christ Church were officers of all ranks, from commodores—there were then no admirals—to midshipmen. These with their families formed a large circle of refined and cultured people. Among them were many who had been brought to a knowledge of Jesus by the preaching of Mr. Cummins. Over them he had great influence, and some of them were his dearest friends. On one occasion, preaching at night to young men, as was his frequent custom, on "Henry Martyn, a Model for Young Men," the church was densely crowded, the galleries entirely filled with men. At the close of a most thrilling appeal to them to give themselves to God, a young officer arose in one of the galleries, and, forgetting where he was, he said in clearest tones that arrested the attention of all: "Here am I—God help me!" On another occasion Mr. Cummins was writing on a particular subject, and his manner of treating it was not satisfactory to himself. He felt somewhat discouraged at his effort, and concluded not to preach the sermon, but was advised to do so with the remark, that sometimes

words may reach the heart when least expected. The sermon was delivered with his usual vigor and earnestness. At the close of the service a young midshipman walked up the aisle, took the hand of the pastor, and said with intense feeling: "I thank you most deeply for that sermon. It has been the means of deciding me to-day to take my stand on the Lord's side." Mr. Cummins, on returning home, gave thanks to God in special prayer that he had been led, as he believed, by the Holy Spirit to preach that sermon, and had the incident written upon the blank leaf of his sermon. The young officer united himself at once with the church, and then left his country to join the squadron to which he had been ordered, and they never met again.

Mr. Cummins preached his last sermon in Norfolk from the text St. John 4 : 36, 37. Amidst all his cares and anxieties in leaving his loved friends and home, he had to prepare the journal of the Diocesan convention for publication. A sale of their furniture was held July 13th, and on the following Monday, 18th, he left Norfolk for the home of Mrs. C——'s father, in Northern Virginia, thankful for the rest of the quiet country life after the excitement and sorrow incident to the breaking up of his home and taking leave of so many friends who felt it to be a personal trial to have him go.

CHAPTER IX.

WORK IN RICHMOND.

"He was a shepherd, and no mercenary,
And though he holy was, and virtuous,
He was to sinful men full piteous;
His words were strong, but not with anger fraught;
A love benignant he discreetly taught;
To draw mankind to heaven by gentleness
And good example was his business.

* * * * * *

But Jesus' love, which owns no pride or pelf,
He taught—but first he followed it himself."—CHAUCER.

AGED 31.

THE summer of 1853 was passed in Jefferson County, West Virginia, with the exception of a most pleasant visit to Bath, Morgan County, Va., where Mr. Cummins, with his family and his wife's parents, spent a fortnight. September 1st he left for Richmond, accompanied by his family, and at once entered on his duties at St. James's Church. While waiting for their own house to be prepared for them, they were received into the homes of dear friends there.

Before leaving Northern Virginia for Richmond Mr. Cummins received the following letter from Dr. May, then editor of *The Church Review* and professor in the Theological Seminary near Alexandria, Va.:

"PHILADELPHIA, August 30, 1853.

"REVEREND AND DEAR BROTHER: I write hastily to say that Bishop Meade, whom I saw here last night, gratified me by the information that you have prepared a treatise on Justification which would be suitable for the Review, and that you might be persuaded to contribute it for that work. I lose no time in making the request that you will allow it to be used for an article in our Quarterly. Be pleased to let me have it as soon as you can, *not later* than November 1st. I am encouraged to hope you may be willing to be a regular contributor. Do give me assurance to that effect. I was much disappointed in not seeing you while we were so near each other. Be pleased to give me the assurance I have requested. I hope you will turn your mind to the preparation of a memoir of Mrs. Hening. You will be looked to for such a work.

"Affectionately your brother,

"JAMES MAY."

The autumn and winter of 1853–4 were passed by Mr. Cummins in a faithful fulfilment of the duties of his new charge. The same religious awakening which had so cheered the heart of the young clergyman while in Norfolk manifested itself in the gay capital of the State. Numbers were through his instrumentality brought to confess Christ before men. His influence was widespread, and the church was incapable of holding the vast throngs that crowded to hear him preach. Class after class was presented to the bishop for confirmation, and so far as his work for the Lord went he had cause for heartfelt thanksgiving. But his master meant to try his servant in other ways. The health of his wife grew steadily worse, and all that autumn and winter and the following spring and summer she was a help-

less invalid, confined entirely to her bed, and wholly unable to aid her husband in his work. But though this dark cloud hung over his otherwise happy home, he was ever the bright, loving, helpful friend and pastor,

> "With a heart at leisure from itself,
> To soothe and sympathize."

As the shadow darkened over his own home, he only lived closer to Jesus and gave out in larger measure the full, deep treasures of love and sympathy garnered up in his own heart. His congregation increased until there were no longer seats for more; and extra benches and chairs were provided to be placed in the aisles every Sunday.

A confirmation was held in the winter, and again in the spring, May 7th, 1854. In these classes, both very large, there were a larger number of men than women. In April his little daughter was very ill, and soon after his boy was seized with the same disease. Their father took them to their grandfather's home, where they were tenderly nursed by their grandparents and faithful nurse. In June the cholera appeared in Richmond, but mercifully it did not become the fearful epidemic through which Mr. Cummins had had to pass in Norfolk. In July he took his family to Cape May, where for six weeks they enjoyed the sea breezes and grew stronger every day. September 1st found them in Philadelphia, where Mrs. Cummins passed several weeks under medical care. God so blessed the means used for her relief that she was able to return to Richmond in October with her husband and there to take up the duties which

she had so long been compelled to lay aside. For this great blessing Mr. Cummins gave heartfelt thanks, and joy and gladness once more pervaded his home.

The deep interest he felt in Missions brought him in intimate association with the brethren who devoted their lives to the work. Bishop Payne was a dear and valued friend and correspondent. About this time he received a long and interesting letter from the bishop, written on his reaching West Africa after spending a year in this country. He gives a description of his long voyage, of their arrival at Cape Palmas, of the health of the missionary band that went out with him, and expresses deep gratitude for all the kindness and generous aid given him by the dear people of Norfolk. We quote from the letter, which did not reach Mr. Cummins until after he settled in Richmond, as it speaks for one who was God's faithful servant, and who has "rested from his labors" for several years :

"Off Bassa Cove, Liberia, June 22, 1852.

"My spirit lingers around *Norfolk*, and to whom may I more properly speak of its recollections, its feelings, its hopes, than the honored servant of God who originates, guides, and lives by the happy influences which bless that favored place? The missionary amongst the heathen, who has left all for Christ's sake, has his comforts, but the sweet sympathies and active co-operation of a Christian flock, loving him, joying in his joys, weeping in his sorrows, laboring together with him in the Gospel—this is the peculiar privilege of the pastor in circumstances like yours, where Christianity has found a well-ordered, peaceful home. Happy are the people and

the pastor that are in such a case; 'yea, happy are the people whose God is the Lord.'

"I have said yours and the happiness of pastors similarly situated is peculiar, and yet you do not enjoy it exclusively. How ungrateful should I be if I did not feel every day and acknowledge that *I* am happier and more joyful, and stronger in the Lord, for all the kind sympathy and heartfelt prayers and generous efforts of the many godly ministers and congregations with whom I have mingled during the past year! And that which sustains and comforts me, does and will sustain and comfort those associated with me, and others elsewhere engaged in the same blessed work. *We* live because *ye* live in the Lord. And if, as Bickersteth said so beautifully in his dying moments, 'No prayer is lost: they ever live, they are, as it were, indented around the throne of God, and when God looks around he sees the prayers of his people covered with the sweet incense of the Saviour's intercession,'—what treasures are now, and will ever be, pouring in upon our African mission through the lively interest and constant intercessions of our many dear Norfolk friends? And if prayers may avail for them—and avail they will—God shall return, as he has been wont to do, sevenfold, into their own bosom, for all they desire and do for others."

He then writes of his plans for extending the mission, and of Mr. Hening, suggesting some way by which that devoted missionary might still work for the cause in this country, and concludes thus:

"I forgot to say that all our band are well and happy. Remember me very kindly to Mrs. Cummins and Brother Jackson and all my acquaintances and friends beloved in Norfolk; and believe me, reverend and dear brother,

"Very truly your friend and brother in Christ,

"JOHN PAYNE."

While in Norfolk Mr. Cummins was called upon to give up one of his most efficient helpers and dearest friends for the work of this mission. In 1853 Mrs. Hening, another dear missionary, was tenderly and lovingly cared for by the congregation of Christ Church during her last illness. The ministrations of Mr. Cummins gave her great comfort during these last days on earth. Her blind husband and sweet babe received the same loving attention. While Mr. Cummins was in Richmond, another lovely young Christian woman left home and friends and went out from St. James's Church to tell the Africans of "Jesus and his love." Mrs. Scott and Mrs. Hoffman sleep side by side in the little cemetery at Cape Palmas, and Mrs. Hening in that near Norfolk. Mr. Cummins endeavored to keep alive an earnest missionary spirit in his congregations, and these dear ones "gone before" often spoke of the refreshing and strengthening influences felt in visiting Richmond and Norfolk.

In the summer of 1853 Rev. Mr. and Mrs. Hoffman and their little daughter visited Richmond, where Mr. Hoffman presented the claims of the mission to the churches in that city, while Mrs. Hoffman gladdened the hearts of her friends by her sweet presence.

In April, 1854, Mr. Cummins was invited by the "Missionary Society of the Theological Seminary," Fairfax County, Va., to preach the annual sermon before the society. Owing to the pressure of parochial work, and illness in his family, he was unable to accept this invitation. He was also requested to prepare a memoir of Mrs. Hening, but this he was

obliged to decline for the same reasons. The editor of the *Church Quarterly* wrote to him at this time, urging him to send other contributions to the periodical. To this request he responded by sending several articles, one of which was the "Romish and Protestant Doctrines of Justification Contrasted." A large Bible-class in a select Episcopal school in Richmond, formed of young ladies, occupied a portion of the time of the pastor during the year. On Chistmas-day a handsome piece of silver was presented to him by the pupils, accompanied by a most kind and appreciative note from the principal, who was a communicant of St. James's Church. In the early part of 1854 he was invited by the Committee of Arrangements of the American Bible Society, of which Dr. S. H. Tyng, Sr., was chairman, to make one of the addresses at its thirty-eighth anniversary, held in New York City on the 11th May. He was prevented from accepting this invitation also, for the reasons before mentioned. In the autumn of 1854 he visited Norfolk with his family, and passed some time amongst his dear friends. The Rev. Charles Minnigerode, D.D., was his successor as rector of Christ Church. Mr. Cummins left his family with their kind friends, and returned to his duties in Richmond.

We quote from a letter written at this time:

"RICHMOND, October 29, 1854.

"It is a new and strange life to me to be here alone in the quiet house, and to listen in vain for your footstep and the voices of our precious children. If I am disposed to regret my loneliness, the feeling is checked by the thought that by remaining in Norfolk, you may be of service to our dearly

loved friends now passing under the cloud of sorrow, and may contribute something to the spiritual comfort of the dear friend to whom wearisome days and nights of sickness are appointed. If so, it would be sinful to cherish lonely feelings, for I could covet for you no richer blessing than to be able to lighten one load of human sorrow or bear the burden of one 'weak-hearted' one. It is a truth I feel more and more deeply as life advances, that it is given to us to know no happiness like that of doing good; and for this I believe we are not to lightly estimate or think meanly of our capacity or ability, *but just to do what is in our power, or what the providence of God brings to our hands.* We may feel weak, and may be tempted to think it is not in our power to do anything; but God works by our feeble instrumentality, and thus more to his own glory. I am so forcibly reminded, as I sit in this room, of your long and weary illness, and by it of the loving-kindness of God to us in raising you up again. Let the remembrance of this great mercy never be absent from us, and let our daily prayer be for its sanctification to our good. I reached home at 5.30 and soon had a fire made, and the room looked quite bright and cheerful. The servants welcomed me right gladly. I breakfasted Sunday with Mr. and Mrs. B——, and also dined with them. Preached in the morning from Esther 5 : 13."

In another letter, dated October 30th, he writes:

"I went to St. James's. The crowd in the church was more dense than I have ever seen it, partly, I suppose, on account of the great number of visitors in town. Many stood in the aisles during the whole service, and a great many left, finding it impossible to obtain seats. I preached from the words, 'The Son of man hath power to forgive sins.' I have been very much impressed since my return with the vast importance of the field to which I have been called, and of the

great results that may follow my ministry. Certainly I have never seen more remarkable external manifestations, and it fills me with a deep sense of the great responsibility placed upon me. Never did any one need a more abundant supply of the Spirit of God, to 'fufil the ministry' and 'rightly divided the word of truth,' than one in my present position. Mr. B—— seems to feel this most deeply. Pray for me, that my strength may be alone in God.'

In a letter of October 31st, 1854, he says:

"'The city is overflowing with people, some sleeping in tobacco-houses. The streets are as gay as in New York, The State Fair opens to-day. You are remembered always. and at no hour so pleasantly as at the hour of prayer. It is a comfort then to bear you and our darlings on my heart to our Father, and invoke fervently his blessings upon you. Rev. Mr. C—— occupies our guest-room. It is difficult to make one's way along the streets; all is excitement and intense activity. I spent the morning in my study preparing my lecture. I have been visiting a great deal among the congregation lately. I long to hear of the welfare of our little ones; of sweet L——'s troubles with her tooth, and dear Georgie's inquiries about his "dear papa," about whose coming he had such a hearty cry on Saturday. Tell them papa will soon be back. Pray for me. May God ever bless you, and make you more and more his own child, is my fervent prayer. The box for Africa will soon be ready, and will go in a vessel which sails from Savannah December 1st."

In another letter, of November 2d, he says:

"I have just been to the Monumental Church, where the joint thanksgiving service was held. I assisted Mr. Woodbridge. After church I drove out to the Fair grounds. It is indeed a wonderful sight, and I can give you no idea of

its extent and variety. It is the finest exhibition of the kind I have ever seen, and a vast advance on last year. But the greatest sight is the crowd; it can only be numbered by thousands. I have met many friends from different parts of the State, among them Col. S—— and a Mr. L—— from Washington, who says he is coming to see me."

It was at this time that, amidst the evident blessing of the Lord upon his labors, and with every assurance of the love and esteem of his people, Mr. Cummins was again, and so soon, called to decide a question of duty.

CHAPTER X.

CALL TO WASHINGTON.

"Just as God leads I onward go,
Oft amid thorns and briers keen ;
God does not yet his guidance show,
But in *the end* it shall be seen
How by a loving Father's will
Faithful and true he leads me still.
Thus anchored, faith is resting."

From the German.

AGED 32.

ON November 13th, 1854, the vestry of Trinity Church, Washington, D. C., met and decided unanimously to tender Mr. Cummins a call to become their rector. He had no wish to leave Richmond, and was much surprised and even grieved at receiving this call. His first decision was to decline it, as he felt he had too lately entered upon the charge of St. James's Church, and that he could not see it to be his duty to leave his present parish. But he concluded to lay the matter before his best friends, in whose judgment he had great confidence, hoping that they might aid him to see what was wisest. In the mean time he made it a subject of constant prayer. One of the vestry of Trinity Church had been sent to Richmond to confer with Mr. Cummins, and to present the claims of the church in Washington. Letters were at once addresed to Bishops Meade and Johns of Virginia, to Dr. H. V. D. Johns of Balti-

more, and to several other valued friends. The call to Washington was a *unanimous* one on the part of the vestry, and a committee was appointed to convey to Mr. Cummins the resolutions that had been passed, and to request his acceptance of the same. The official call was accompanied by a letter witten by one of the gentlemen before mentioned, setting forth at length the reasons which in his opinion should influence Mr. Cummins in his decision. We quote from this letter :

"The vestry believe that they are not alone in the opinion that this church is one of more than common importance, from the fact that its worshippers are here assembled from remote sections of the country, and, further, that during a large portion of the year it embraces numbers who come up here as the select from among the people—the chosen lawmakers and many of the leading intellects of the nation. Consequently the rector of the church we represent addresses himself to a large and varying congregation, but one whose influence is not lightly to be estimated. The effect of his public ministrations may, therefore, truly and justly be said to be limited only by the boundaries of our broad confederacy—nay, even to overspread it, as the representatives of foreign courts are not unfrequently found among his hearers. With prayerful interest they have surveyed the wide field of active labors in the ministry, calmly and deliberately weighed, to the best of their ability, the peculiar fitness of those whose names have been presented to them for the vacant rectorship, and have come to the unanimous decision which the transcript from their records, already furnished, will have made known to you. And I may be permitted to add that no clergyman in our church ever received a more cordially sincere invitation than that now extended to yourself by the vestry of Trinity Church in this city. It is hardly

necessary to set forth to your mind, by way of influencing your decision in this matter, the peculiar attractions which attach to Washington and make it a place for a pleasant residence; but what the vestry mainly rely upon, as worthy of paramount consideration, is *the wide and important field of labor here open to you* for the employment of your talents and services. In the event of your acceptance of the invitation, the *time* for entering upon the duties of the rectorship will be left subject to your own decision. In all matters touching your personal convenience, I am instructed by the vestry to say that your preferences and wishes will be most cheerfully considered. In the name, and in behalf of the wardens and vestry of Trinity Church, Washington, I have the honor to be, with great respect,

"Your obedient servant,

"JAMES MORSS.

"*Rev. Geo. D. Cummins, Richmond, Va.*"

Before Mr. Cummins's letter to Dr. Johns reached its destination the following note was received:

"BALTIMORE, November 16, 1854.

"REVEREND AND DEAR BROTHER: I have just heard of your election to the rectorship of Trinity Church, Washington, D. C., and feeling a deep interest in the prosperity of this important congregation, and its having been in its infancy my first charge, I cannot refrain from writing you to beg you to give this call your most favorable consideration. The congregation is large and united, and the opportunities of usefulness are of such a character as few clergymen possess. May the Lord guide you, my dear brother, to a sound conclusion *and, if it be his will*, send you to Washington.

"Ever truly and affectionately,

"HENRY V. D. JOHNS."

The Rev. William M. Jackson—rector of St. Paul's

Church, Norfolk, but now with Jesus—the dearly valued friend of Mr. Cummins, and the godfather of his boy, wrote as follows :

"NORFOLK, November 21, 1854.

"MY DEAR FRIEND AND BROTHER : I almost fear my feelings are too strong to allow me to give an unbiassed opinion in regard to the question of your removal to Washington. To myself personally it would be a serious loss, depriving me of many pleasant hours of friendly and fraternal intercourse. And, moreover, I should regard your leaving Richmond as a serious loss, not only to that city, but to our diocese ; and I feel confident that you have the earnest wishes of both our bishops for your continuance in Virginia. But, on the other hand, when I divest myself of all feeling and forget myself, and when I consider that the field of labor is wider in Washington than in Richmond, that it is a more important position, with a heavier responsibility, enabling you to exert a more widespread influence ; and, lastly, that it is a more difficult post to supply than that which you now have —when I take all these facts into consideration I confess that the finger of duty seems to point to Washington, and compel you to accept. God grant you, dear brother, His wise counsel and direction in deciding this important question. I sympathize with you in the difficulty and perplexity you must feel in deciding it. Between the crowded congregations of St. James', and the large, intellectual, and influential congregation of Trinity, it is no easy matter for the mind to come to a decision. I am sure you will have the best of all wisdom for your guidance. My very affectionate regards to Mrs. C——.

"I am, dear brother, very affectionately yours,

"WILLIAM M. JACKSON."

The two bishops of Virginia were unwilling to have Mr. Cummins leave Richmond, believing he

was doing great good in that beautiful and important city; while other dear friends and counsellors urged his acceptance of the call to Trinity. Among the latter were the father and elder brother of Mrs. C——, and two bishops of the Protestant Episcopal Church. After most earnest consideration and constant prayer to God for guidance, Mr. Cummins decided to accept the call to Washington, and accordingly sent the vestry of St. James' Church, Richmond, his resignation of the rectorship.

The following is the reply:

"RICHMOND, December 8, 1854.

"At a meeting of the vestry of St. James' Church, in this city, held this day, the following resolutions were adopted:

"1. That while the Vestry feel themselves constrained by the considerations presented in the letter of the Rev. George D. Cummins to accept his resignation of the rectorship of St. James' Church, they cannot but express their deep regret that his conviction of duty should require him to sever a relation so pleasant to themselves personally and to the congregation under his charge, and which gave promise of so much usefulness, not only to the Church itself, but to the community at large. Nor can they withhold the expression of their high appreciation of the zeal, earnestness, fidelity, and ability with which he has discharged the duties of his office.

"2. That the Secretary communicate to Mr. Cummins the foregoing resolutions, and express to him the warm regard which the vestry entertain for him personally, and tender him their best wishes for his happiness, and his more extended usefulness in the field of labor to which he has been called.

"JOHN O. STEGER, *Secretary.*"

Mr. Steger inclosed the above resolutions in the following letter:

"RICHMOND, December 11, 1854.

"*Rev. George D. Cummins:*

"DEAR SIR: By the direction of the vestry of St. James' Church, I now inclose you a copy of the resolutions passed by that body on the acceptance of your resignation of the rectorship of that church. They will convey to you but a faint idea of the deep pain and anxiety with which your resignation has been received; but they will furnish you with an abundant assurance of the entire confidence of the vestry—in common with every right-minded and true-hearted member of your congregation—in the honest sincerity of that conviction of duty which forces this painful separation upon you.

"With the earnest prayer that God will cause this separation to contribute to the good of His people and the increased glory of His name,

"I am, my dear sir, with the highest regard and esteem,

"Very truly your friend,

"JOHN O. STEGER."

Though Mr. Cummins had been but a short time rector of St. James', he had become greatly attached to his congregation, and parted from each one with a sad heart. The brief period of his labors among them, while it had been saddened by the continued illness of his wife, had been gladdened as well by the blessing of God upon his labors.

CHAPTER XI.

LIFE IN WASHINGTON.

"I ask no heaven till earth be thine,
Nor glory-crown while work of mine
Remaineth here. When earth shall shine
Amongst the stars, . . .
Her sins wiped out, her captives free,
For crown—new work give Thou to me;
Lord, here am I."

AGED 33.

ON the first Sunday in January, 1855, Mr. Cummins entered upon his duties as rector of Trinity Church, Washington. Two Sunday schools were attached to the church, and not long after he assumed the charge of the parish a mission chapel was built, where services and a Sunday-school were held for the benefit of the poor neglected ones in a distant part of the city. For a part of the time Mr. Cummins was rector of Trinity Church the Rev. T—— D—— was his assistant, and afterwards the Rev. J—— G——. These two young clergymen were graduates of the Theological Seminary of the Protestant Episcopal Church near Alexandria, Va.

The first temporary home occupied by the pastor and his family was opposite the Capitol, on Capitol Hill. They had the full enjoyment of the lovely grounds and grand old trees. In a letter dated May 18th, 1855, after returning to Washington from a little trip to Virginia, to attend the marriage of Mrs. C——'s youngest brother, he writes:

"I found the city very cool and looking lovely. As I write this morning, the birds are singing in the trees before the windows, and the grounds opposite are looking most beautiful. Had an interview with Mr. D——; he is to be baptized to-night. I had a most gratifying interview with him. He says that he has had religious impressions for twenty years, and that my lectures have removed all his difficulties. I feel very grateful to God in being the instrument in such a conversion. To-day I shall see the other persons who are to be baptized. Mr. Tillinghast officiated for me Wednesday night, and gave the congregation an excellent discourse. I learn Bishop Otey is in town, the guest of Lieutenant Maury at the Observatory, and I will see him this afternoon."

We insert at this date a letter to his little son:

"WASHINGTON, May 18, 1855.

"MY PRECIOUS GEORGIE: I write you a letter to-day to tell you how much I miss you and sweet sister. I look over to the beautiful Capitol grounds, but I do not see any sweet little boy or girl like papa's trundling their hoops; and last night there was no little body in the tiny bed. I looked into your drawer this morning and thought of you; and into the baby-house, and saw the baby sitting very quiet. She seems very lonely. She has no one to play with her but the *mice*, and I expect they run over her face and toes, and wonder why she does not take notice of them.

"You must be a very good boy and make dear mamma happy while papa is away, and when you start to come home I will put mamma and sister under your care, and you must take good care of them, for they are very precious. And when you get to the Relay House you will see papa peeping into the cars to see where his precious boy is, and how happy we will be to meet again! So you must come home soon, for papa is very lonely away from you all. A little bird

came and sat on the tree this morning by the window. I wonder if he came to see if you were at home? Good-by. Papa prays for you every day, and you must pray for him. Kiss sweet sister for me. YOUR OWN PAPA."

May 21st, 1855, he writes:

"I closed my letter on Friday, took it to the post-office, and then went to see Bishop Otey; he could not stay to preach for me, as he was obliged to leave for Philadelphia Saturday morning. Went to church at eight; it was nearly as crowded as on Sunday. I baptized four adults—two ladies and two gentlemen. It was a very impressive ceremony. Saturday afternoon Mrs. McG—— came for me in her carriage to go to see a little girl eight years old who is dangerously ill, and who longed greatly to see me. When I arrived she gave me a little bouquet she had arranged for me. Mr. D—— came to see me Saturday night. I believe a genuine work of grace is going on in his heart. Sunday morning I preached to a large congregation, and again at night; the church was crowded. I preached the sermon you wrote on the outer leaf, concerning the conversion of that young officer in Norfolk. I see the candidates for confirmation every day; there will be a large class. To-day the city is alive with preparation for the great Sunday-school celebration at five o'clock P.M., at the Smithsonian Institute. Our teachers were busy in the lecture-room decorating the banners. The accounts, with my address, will appear in the *Baltimore Sun* to-morrow."

In a letter dated Washington, May 22d, 1855, Mr. Cummins speaks of his deep anxiety on learning of the illness of his little son:

"My heart yearns over our precious boy. I can only commit him to God, and try to rest my troubled heart on Him. It is but a year since I watched with intense anxiety

by our dear Lizzie's bed, and God in mercy raised her up, yet how ungrateful have we been for all His infinite mercies! I feel most deeply that I deserve His chastenings, and can only cry to Him for mercy. We had a great celebration yesterday—not less than three thousand children and many adults. Five schools could not gain admittance into the room; it was crowded to its utmost capacity. I thought at one time that it would be impossible for me to make my way in, but the janitor led me to the stage by a back door. The view on the green lawn of so many children in spring attire was most beautiful. I have been to-day to the vestry-room to see candidates for confirmation, but I had no heart to visit after hearing of my darling boy's illness. It is sweet, when I can do nothing else, to pray for you all. May our Father keep you and restore our dear child, is my earnest prayer."

The dear child *was* restored to health in answer to prayer; for which his father gave fervent and special thanks. This month, May, 1855, Mr. Cummins delivered the annual address before the Evangelical Knowledge Society, during the session of the Diocesan Convention held in Baltimore. "My class," he writes, "for confirmation increases. I have one very interesting case—a Mr. R——. This afternoon the band is playing in the Capitol grounds, and every thing is looking lovely. I never weary of looking upon the view opposite our windows." In the early part of June the congregation of Trinity Church presented their beloved rector with a very valuable carriage and horse, that he and his family might have the benefit of exercise, and he the more easily get over the great distances covered by his large parish. On the presentation of this most valuable gift Mr. Cummins sent his people the following note of thanks:

"WASHINGTON, June 15, 1855.

"MY DEAR SIR: It is difficult to give proper expression to my feelings upon the reception of the valuable and costly gift made through you by my beloved people, the congregation of Trinity Church. I have heard of such tokens of affection made to pastors after long years of service, but this offering meets me almost on my entrance upon my duties, and after a ministry of only six months' duration in my present charge. I appreciate it from my heart—not only for its own unmeasured value to me, not only because it will greatly add to the efficiency of my pastoral work, but chiefly for the delightful assurance it conveys of my place in the affections of the congregation. I can only assure the dear friends who have so generously contributed to my comfort that their gift shall be used in *their* service; that it will bind me closer to them in the tenderest ties; and that I ask no higher happiness than to spend and be spent for their good, and no sublimer reward than their own eternal salvation through my humble instrumentality. With my earnest prayers for God's blessing upon every member of my charge,

"I am faithfully and affectionately their friend and pastor,

"GEORGE D. CUMMINS.

"To JOSEPH F. LEWIS, Esq., Washington."

The summer of 1855, or rather the period of his vacation, was passed by Mr. Cummins at Cape May, Schooley's Mountain, N. J., and at West Point, returning to his duties the first of September. He speaks, in a letter dated September 3d, 1855, of reaching Washington safely, giving thanks to God for His merciful preservation. The accounts of the awful railway accident at Burlington, N. J., had just reached him. "Mr. W——," he says, "met me at the depot, with Mr. L——, Mr. G——, Mr. C——, and Mr. D——. They gave me a most cordial wel-

come home. On Sunday had a large communion. Mr. D—— assisted me, and read for me at night." The summer of 1855 was a memorable one in the history of Norfolk. The yellow-fever appeared early in the season, and raged for many weeks. The accounts were fearful, and made the heart ache to read them. In this letter Mr. Cummins writes :

"My heart yearns for poor Norfolk! I send you the awful accounts in the *Baltimore Sun*. On Friday there were forty deaths. So many of our dear friends have been taken! The President will be asked to-day to remove the troops from 'Old Point' and give the fortress up to the people of Norfolk and Portsmouth, well and sick, leaving only those who cannot be removed, and enough to nurse them. A meeting for prayer for the sufferers is to be held to-night in Baltimore in a Presbyterian church, but composed of all denominations. This is the true spirit and way to work ; human means have been tried so long, and proved unavailing, it may be God will hear and answer prayer for the staying of the pestilence. Thursday is to be observed in Richmond as a day of humiliation and prayer. A gloom hangs over the District from the awful catastrophe at Burlington."

In a letter of September 5th, 1855, he writes :

"I must begin my letter about Norfolk, for it is ever in my mind. The horrors of the plague there are beyond all precedent in this country. I met on the avenue yesterday morning several persons just arrived by the boat ; they look dreadfully. They report 42 deaths Friday, 55 Saturday, 60 on Sunday, and 54 on Monday, and many bodies unburied for want of coffins and men to bury them. Among those who have died are Mr. Jos. R——, Dr. H——, W. E. C——, of the *Beacon*, Mr. G——, all our acquaintances and friends! How awful! Kind Dr. Selden is over it. He was attended

by Dr. Fenna, of New Orleans, who has written a work on yellow-fever. The people will be removed to Old Point, and one of the Baltimore boats will convey them free of charge, and a military company from Richmond will guard the place. Mr. D—— came up in the evening, and we talked about his plans of usefulness. The more I see of him the more I am impressed with his noble character and his adaptation for this work. He is actively engaged in visiting among the poor. We will open a Sunday-school in some part of the city most destitute, and have preaching on Sunday afternoons. Mr. D—— will also hold religious services in the week in the houses of the poor, and by visiting them frequently enlist their interest in the work. Some of the ladies of the congregation wish to establish a school for the instruction of the children of the poor during the week, and I hope this will be done. Mr. D—— will also do great good by taking the young men with him into this work. Mr. T——,* one of our young members, is already nobly at work, and wishes to study for the ministry.

"I have been very busy lately visiting the congregation. 'Holly' does nobly, and improves every time I drive him. How are my precious pets? I am so forcibly reminded of them when I see their playthings—G——'s locomotive and little gun, the doll and her bedstead, and a little bucket packed full of things, awaiting the return of two busy little heads and nimble hands! The new wings of the Capitol grow finely. Next week the work of removing the dome commences. The workmen gave a day's wages for the relief of the Norfolk sufferers."

In another letter dated September 7th he writes:

"Drove out with Mr. L——, and on returning found Mr. M—— waiting to see me: he is hard at work preparing for

* He has been for many years connected with the Protestant Episcopal mission in China.

the Seminary, and gives up his profession of painting without regret. He is the second young man who has decided to prepare for the ministry in our congregation within the year. Yesterday morning I drove out with Mr. D—— to explore that portion of the city where we wish to locate our missionary work. We happened to decide upon a place near the border-line of our parish, and Mr. D—— found a house most suitable within the limits of the Rev. Mr. S——'s parish, and to occupy this his permission—according to our canons—was necessary. On Mr. D——'s calling on him he refused his permission, and gave us to understand that he would oppose all operations not under the direction of the committee. We, of course, will only have to keep within our own parish limits, and there not all the clergy and bishops of the land can prevent us preaching the Gospel as much as we please. We will only strive to be more earnest and zealous. Mr. T——'s little son is very ill. The little fellow sent me a lovely bouquet of exquisite roses. Your friends make many affectionate inquiries after you. The accounts from Norfolk are most appalling. If I am detained from joining you it will be because it is my duty to remain here, and we could not be happy to act otherwise."

The autumn of 1855 found Mr. Cummins and his family settled in a lovely home on Sixth Street. There they had the privilege of frequently gathering around them loved relatives and valued friends. Once every month a reception was held, when a large part of the congregation met at the rector's home. The venerable father and mother of his wife spent a part of the winter with them. This sweet intercourse they greatly enjoyed, for their love for their beloved son-in-law was rare in its strength and intensity. The work in which Mr. Cummins' whole heart was

engaged went on uninterruptedly, and great interest was manifested in his ministrations, not only by his own people, but by strangers visiting the capital. Officers in high positions under government, foreigners, Senators and Representatives, and justices of the United States Court were members or regular attendants at Trinity. The students at the Theological Seminary near Alexandria came regularly—several each Sunday—to hear him preach. His own home was thrown open to these young men, and many who now occupy prominent charges in the Protestant Episcopal Church were frequently his guests. Young men loved to gather around him, and they always felt at home in his company. The influence he exerted on them was wonderful, and frequently there would be more young men than women in his confirmation classes. Wherever he went his influence for good was felt. The loving smile, the hearty clasp of the hand, the ready sympathy for all in sorrow or need, drew about him many friends. In the quaint, quiet old town of Norfolk, in the whirlpool of Washington society, or the wondrous rush of Chicago life, his holy example was felt thoroughly by men absorbed in the distracting pursuit of political life or the degrading greed for wealth. A Senator and Governor of one of our most important States said in 1858 : " Mr. Cummins ought never to leave Washington. No other man can take his place. His power as a preacher surpasses that of any man I know, and his influence is felt throughout the country." Another eminent statesman and dear friend said of him at this time : " I never knew a man so *self-forgetful*, both in his work

for his Master or socially; and in his home he is lovely." One of the judges of the United States Court said:

"I never knew so *perfect a man.* My profession has thrown me with men whose names shine as stars in the history of their country, and I have heard many of the most distinguished preachers of the United States, but I have never met with a man whose character was so symmetrical. As a clergyman, as a father, son, brother, husband, and friend, he is all one could ask. See him when you will, meet him under all circumstances, and he is the same gentle, loving spirit. No one can come within the pale of his influence and not be made better by it."

In the spring of 1856 Mr. Cummins delivered a sermon on the "Evidences of Christianity" before the Young Men's Christian Association of Washington. It was one of a series delivered by clergymen of all evangelical churches. He felt a deep interest in this association, and whenever time and opportunity permitted he was ready and willing to aid the members in their work. A letter of thanks was addressed to him on the occasion of his delivering this sermon, by the president and other officers of the association.

CHAPTER XII.

MORE EARNEST WORK.

"A few short years and our toil is done,
Our conflict finished, the victory won;
We shall lay our cross and our armor down
For the saintly robe and the kingly crown."

MARSHALL B. SMITH.

AGED 34.

IN the spring of 1856 Mrs. C—— and the little children went for a visit to Judge Balch's. Writing under date of May 19th Mr. Cummins says: "I did not reach W—— until Sunday morning at six o'clock, owing to an accident on the road. Mr. D—— had given me up, and engaged Mr. G—— to preach for me. At four o'clock I had service in the church, and baptized six children and afterwards visited the colored Sunday-school. At night I preached from St. John 14:9 to a very large audience." Mr. Cummins, accompanied by some friends, attended the Virginia Diocesan Convention, held in Fredericksburg, May 21st, 1856. He says:

"I am writing to you from the table of the Secretary of the Convention, where I feel as perfectly at home as I ever did among so many very dear brethren and friends of other days. I started on Wednesday morning with Thomas and Mary D——, and found more of my people at the boat—the Rev. Mr. P——, of Wheeling, and some Philadelphia clergymen. At Alexandria we took in a large number of clergy and laity—Mr. and Mrs. G——, Mr. Dana, Dr.

Packard, and a host of others. Bishop Johns, his daughter, and a number of students were on board. We arrived at Fredericksburg about eleven o'clock, and were kindly received. I am most pleasantly entertained by Mr. and Mrs. C——. We went over to the church and found a brilliant assembly; the church crowded. Rev. Mr. Pendleton, of Lexington, preached the Convention sermon, and an excellent one. Bishop Meade followed with an exhortation. After the services a most joyous and exciting scene followed. So many dear friends, so many old familiar faces! My hand ached with the warm grasp of so many, and my voice was hoarse with talking, and by night I was very weary. M—— and Andrews gave me a regular *hugging*. At half-past four I went to Dr. B——'s to see Mrs. S——. It was a sweet meeting. We talked of you and the dear children, and of Norfolk. I prayed with her as in old times, and then left. Last night we had a meeting of the Evangelical Knowledge Society instead of a sermon. This morning I preached at eleven o'clock to an exceedingly crowded congregation; many had to go away. I tried to preach to do good to the *young men*, and I trust it will be blessed to them. I dined to-day at Mr. B——'s with Bishop Johns, M——, Colonel S——, and others. A great work is going on in Lexington among the cadets. Many of the clergy and laity wish me to go up Sunday and preach to them; but it is impossible: I must be at home Saturday."

In a deeply interesting letter, dated Washington, May 25th, Mr. Cummins continues his account of the Virginia Convention:

"I would that you could be by my side, that I might tell you more fully of the precious *religious festival* I have so lately left in Fredericksburg. I do not know that ever in my life I enjoyed so much the communion of saints, for such indeed it was. I found in every one a brother, and trust that I was blessed by the intercourse. I wrote you from the

lecture-room of the church. That afternoon we had a meeting of the clergy and laity for conference and prayer, and especially to hear an account of the wondrous work of grace among the cadets and young men of Lexington. Mr. Pendleton and Colonel S—— spoke. Many were in tears. It began, as far as human instrumentality goes, in a prayer-meeting held by Colonel S—— in his office twice a week. The revival went on quietly until *fifty* cadets have been brought to Jesus; and others from Washington—now Washington and Lee College—have also been influenced. Some have chosen the work of the ministry, and still the work goes on. After hearing of this blessed work, Rev. Mr. Scott arose and told of a similar work in Africa, and it was wonderful to mark how in both cases, in two hemispheres, and under such diverse circumstances, there were such similar features. At night Mr. Caldwell preached in the Protestant Episcopal church, and Dr. M—— in the Presbyterian. Friday night I preached again in the Methodist church, and Saturday morning spoke at the morning meeting at six o'clock in our church. Those morning meetings were most precious! The large church was filled, and singing, extempore prayer, and warm addresses formed the exercises. I spoke from the words of Peter, 'It is good to be here;' and at 9.30 I left—with a reluctant heart, but feeling it a duty to come.

"Dr. Tyng arrived Friday night, and was to speak at a missionary meeting last night and preach on Sunday. Bishop Johns came up in the boat with me, he having been taken ill and compelled to return home. I preached twice on Sunday: in the morning from St. James 1 : 22, 23, and took all the service, as Mr. D—— remained in Fredericksburg. At night from the text, 'If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.'"

Mr. Cummins attended the Protestant Episcopal

Convention held in Baltimore the last week in May. In a letter, dated Washington, June 2d of the same year, he says: "Sunday morning I preached to a large congregation a sermon for the times on the text, 'The fruit of the Spirit is love, joy, peace,' etc., inculcating love, kindness, and forbearance. You know what a terrible state of things prevails here since Mr. Sumner was assaulted, so many carrying arms, expecting deadly rencounters. The communion was large. I read my report made to the convention to the congregation. I dined at Mr. C——'s. At night preached from the text, 'His heart trembled for the ark of God.' The church was filled." In the same letter he writes of his little daughter: "I know who was the 'May Queen' on Saturday—just the sweetest and most precious little somebody about seven years old, whose little cheeks are so blooming!' Under date of June 4th he thus writes of his work:

"The heat is intense, thermometer at 96, and the dust is almost intolerable. On Monday at five administered the communion to a lady at the infirmary; then visited Mrs. M——; from thence to the Rugby House to see Mrs. C——, who has been so ill; then to Mrs. B——'s, who cannot recover; and afterwards to Mr. T——'s to inquire about his little child. Tuesday I determined to accompany our Sunday-school to the seminary. The children went in omnibuses. Mr. Lewis and I went in the boat. I saw Dr. and Mrs. May. The children met in the grove near Dr. Sparrow's house. They had singing and addresses from two of the students. I saw a letter of Mr. Rambo's to Dr. May: he says the health of all the missionaries is very bad. Mrs. Payne, Mrs. Hoffman, and Miss Alley are all ill: he scarcely knows which will be

taken first. Miss Ball has returned home. Only Miss Williford in tolerable health. Little Kate Hoffman died very suddenly in February."

In 1855 Mr. and Mrs. Hoffman, with their infant, visited Washington. After they left, Mrs. H—— writes thus from Alexandria, March 20th :

"Went after tea with Miss D—— and M. Mc—— to see Mr. and Mrs. C——. Mr. Cummins is as ever. Words do not express what he is. We had a pleasant visit. Sunday, Charlie walked with me to Trinity, and I sat in the rector's pew. Lizzie and Georgie came in. Lizzie at once took my hand, and smiled so brightly, I wondered if she knew me, not having seen me since I left. And now what can I say, dear sister? Four years and a half have passed since the solemn words of our blessed Liturgy were uttered by the voice which first awakened me to a sense of their beauty, and again I heard it : 'The Lord is in His holy temple,' etc. I believe I wished I might die with the words of Holy Scripture read by his voice bearing my spirit upward. After following with continuous interest every petition in the sweet litany, and joining in singing the beautiful psalm, 'As pants the hart for cooling streams,' I heard the words, 'Not slothful in business, fervent in spirit, serving the Lord.' Could you but have heard that sermon! It will follow me to the grave. The vivid picture drawn of the Church in earnest I see now, and, God helping me, I will more nearly resemble it. The close was an application of the subject to ourselves, and could he have read my heart, he could not have carried out a train of thought more suited to me. I went home with Lizzie, and dined with E——. We had a long talk about Mr. C——'s leaving Richmond. Had I—which I had not—a doubt before, they would have fled then. His soul is more than ever in earnest for those under his care. He gives *all* glory to the grace of God for the good done. He has intro-

duced four collections annually for missions ; has a missionary meeting once a month, when reports and letters are read from missionaries ; he has two lectures a week, and a Sunday-school teachers' meeting once a month. There are four schools attached to the church, and over six hundred scholars ; Bible-classes for gentlemen and ladies, the questions for which he prepares himself. Besides this, he has two sermons each Sunday, and the Wednesday evening lectures are prepared with as great care as a sermon. They are delivered in courses, and are most interesting."

This dear child of God returned to Africa in the autumn of 1853. Her health failed rapidly on reaching Cavalla, and on March 23d, 1856, just one year after the above letter was written to her beloved sister, she passed away, and her grave is now by the ocean side, under the shade of the graceful palm-tree.

In the summer of 1856 Dr. and Mrs. Cummins spent several days with their dear friends, Rev. W—— W—— and his wife, at Leesburg, Loudon County, Virginia. Mr. W—— was then rector of the Protestant Episcopal church in that town. Bishop Meade was visiting the church in Leesburg at the same time. He dined one day at Rev. Mr. W——'s, and after dinner he requested Dr. Cummins to go into the parlor with him, as he wished to speak with him alone. The aged and feeble bishop rested on a sofa, while his beloved young friend sat beside him. They talked much of the state of the Church, so dear to the bishop, of the errors then existing, of its future, etc., and at the close of the conversation he said :

" The signs of the times are such as to fill my heart with the deepest anxiety. Matters cannot remain as they are ; those holding the doctrines of baptismal regeneration, of a

priesthood, and kindred errors, will go on to greater extremes, and they will take a deeper hold on the clergy and laity of our beloved Church. *I* shall not live to see it, but a time will come when *some one must* breast the current and stand up boldly in defence of the truth. On you and those like-minded will devolve this duty. I *charge you to stand firm*, and I look to such as you to bear the standard of God's truth bravely and faithfully."

Several weeks of the year were passed at Northampton, Newport, and Staten Island; at the two latter places they were the guests of dear friends. The period of time prior to making this northern trip was passed in constant visiting among his people, especially the sick and afflicted. In a letter written at this time he mentions having dined at Mrs. W——'s (one of his parishioners), and having a conversation with Mrs. Lee, who gave him an interesting account of a dinner she was at with General Washington, and of the present Mr. Custis, of Arlington, coming in from school while they were at dinner—a boy about ten years of age—and calling General Washington "grandfather." The journal letters written by Mr. Cummins at this time are filled with the record of his daily duties—visiting, and other pastoral work. In one he says: "Read Rev. Mr. Chisholm's Life to-day"—he died during the pestilence in Norfolk. "It has done me good. Oh may his mantle fall on me! . . . . This is ordination week at the seminary. I hope to be able to go down. Mrs. G—— is here from Norfolk, and has brought us some beautiful articles from Japan. I went to see her, and told her we would have had her as *our* guest had you been at home. Received a sweet letter from Dr. P——,

of Richmond, making an appeal in behalf of Mr. Chisholm's church, Portsmouth ; will take up a collection next Sunday. I would do any thing for the sake of that blessed man." We insert here a part of a letter written at this time :

"THEOLOGICAL SEMINARY, June 26, 1856.

"I write you a few lines from dear Dr. May's study. I am his guest. The meeting of the Alumni took place at eleven. I dined at Dr. Sparrow's. At four o'clock Mr. H—— preached a sermon before the Alumni. At night I preached before the students from the words, 'He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.' This morning at nine I attended the examination of the Senior Class by Dr. Sparrow on the Articles, and at eleven o'clock Mr. P—— delivered the sermon before the Missionary Society of the seminary, after which we heard the Senior Class read their essays. I dined at Dr. May's, and at three o'clock Dr. Sparrow delivered the address to the graduating class. It was a masterly effort, on the true qualifications of a minister. After this dear Bishop Meade addressed the class and delivered the diplomas. I went over and took tea at the High School with Dr. McG—— and his family, and afterwards addressed the boys on the privilege of being early in Christ. A remarkable religious interest is prevailing in the school."

June 30th he writes :

"Mr. K—— brought sad news from the seminary. Our loved one, Virginia Hoffman, is a saint in heaven! Dr. May had a letter from Mr. Hoffman telling all. She died on Easter Sunday morning after great suffering. Mary D—— will copy the letter for you.

"Oh! how many of our best friends are now in heaven!"

In another letter, written a few days later, he says :

"To-day we complete the purchase of our lot on Sixth and N streets, and by October our chapel will be up! Is it not glorious? It is a beautiful location."

On his return to Washington after his summer's rest, Mr. Cummins found all his people well, and he writes most cheerfully of the winter's work which he had already mapped out. With all his native energy and enthusiasm he planned new work, besides the usual busy routine, and entered into it with fresh zeal. At this time he wrote a sketch of the life of his beloved friend, Rev. William M. Jackson, rector of St. Paul's Church, Norfolk, Va., who died of yellow fever in 1855.

CHAPTER XIII.

CALL TO NEW YORK.

"For God is not unrighteous to forget your work and labor of love, which ye have showed toward His name, in that ye have ministered to the saints, and do minister."—Heb. 6 : 10.

IN November of this year Mr. Cummins received the following letter :

"NEW YORK, November 11, 1856.

"REV. AND DEAR SIR : By a vote of the vestry of St. Thomas' Church, New York, we are charged with communicating to you the following resolutions, passed unanimously at a meeting of the vestry held last evening : *Resolved*, That the rectorship of St. Thomas' Church be tendered to the Rev. Geo. D. Cummins, rector of Trinity Church, Washington, D. C.

"In furtherance of the object of these resolutions, we would ask for this subject your earnest attention. The parish of St. Thomas, in the character and influence of its congregation, holds an important position among the older churches of the city.

"It has always been sustained by rare ability and worth on the part of its pastors, the succession of whom, since its foundation, has been Rev. Cornelius R. Duffie, its first incumbent, succeeded by Dr., now Bishop, Upfold, who was followed by the Rev. Dr. Hawks. He was succeeded by the Rev. Dr., now Bishop, Whitehouse, to whom our late rector, the Rev. Dr. Neville, was the successor. Dr. Neville has left us in a condition of general prosperity. You are our

first choice in the present vacancy. We trust that you may give this proposition a favorable hearing, that you may come among us and enjoy the harvest of the ministry which we are confident awaits you. That New York offers an abundant field for the noblest ministerial duty we need not urge, for you are familiar with the wants and opportunities of large cities. Any special information which you may desire concerning the parish we shall be glad to furnish you. St. Thomas occupies a prominent site on Broadway, and has been recently rebuilt. If you prefer to visit us, we shall be happy to aid you in forming a resolution. If we are generally well enough known to you to authorize you in at once accepting this call, we shall take it as a compliment that you so decide. Looking for as speedy a reply as convenient, and trusting that we may soon become personally acquainted with you—as you are so honorably known to us now by reputation—we remain for ourselves, and in behalf of the Vestry of St. Thomas,'

"Yours respectfully, M. SPENCER, LYMAN DENISON, } *Wardens.*

"EVERT A. DUYCKINCK, *Clerk.*"

This letter was followed by one written by Bishop Whitehouse, one of the former rectors of St. Thomas', to Rev. Dr. Balch, brother of Mrs. Cummins. It is dated—

"NEW YORK, November 12, 1856.

"REV. AND DEAR SIR: The vestry of St. Thomas' Church on Monday evening gave a unanimous call to Mr. Cummins, of Washington, who, I believe, is your brother-in-law. I have not the pleasure of knowing him personally, but am anxious that he should accept the invitation. I have known the progress of events that have resulted in this application to Mr. C——, and they have been very satisfactory in showing a strong personal interest in him, and a very united desire to

obtain him. If you can say a word, backed by my testimony, to induce a favorable reply, I think a mutual benefit will be conferred on congregation and pastor.

"Very faithfully yours, HENRY J. WHITEHOUSE.
"REV. DR. BALCH."

A letter of counsel from Dr. Balch was received by Mr. Cummins on the 15th. Another letter, written by a valued friend in New York, expressed the writer's opinion as to the claims of St. Thomas', as compared to Trinity Church, Washington. This was followed by a long letter signed by the wardens of St. Thomas', giving Mr. Cummins further information respecting that church, for which he had written, in order that he might decide wisely as to this call. A letter from a friend, dated New York, November 17th, 1856, in reply to one from himself, says:

"You would have no difficulty in carrying out your Evangelical views. Most of the congregation would go with you heart and hand. Dr. T—— has expressed a strong wish that you would come. You would be most cordially received here, and would have plenty of work. Trusting that you may be guided from on high, and that under that guidance you may be borne to this city, I remain affectionately and truly yours, H. D——."
"REV. G. D. CUMMINS.

"Do not hesitate to command my services in any way you please."

A very kind letter from the late pastor of St. Thomas', Rev. Dr. Neville, was also received, giving information, and containing many expressions of interest in Mr. Cummins' decision. This letter is dated "Taunton, November 18, 1856." The next letter in

order of date is from Rev. Dr. G. T. Bedell, then rector of Ascension Church, New York.

"NEW YORK, November 18, 1856.

"REVEREND AND DEAR BROTHER: To no brother would I give a more hearty welcome than to yourself; and under no one do I think St. Thomas' would be more likely to grow. For the sake of that parish it is greatly important that you should decide to come. I have been accustomed to regard your church in Washington as one of the highest importance. I know no such field for the promotion of the glory of God for a man who has the peculiar talent for it. I shall rejoice to have such a coadjutor here, and so commending you to the infallible guidance of God, I am your faithful brother,

"G. T. BEDELL.

"REV. G. D. CUMMINS."

After prayerful consideration and a careful weighing of the judgment of his friends, Mr. Cummins declined the call to St. Thomas' Church, New York, and on November 22d received the following note from Mr. Maury on behalf of the vestry of Trinity Church, Washington:

"DEAR SIR: By a unanimous resolution passed by the vestry at a meeting held on the 21st inst., I am instructed to acknowledge the receipt of your very acceptable letter of that date, and to express to you the gratification of the vestry that you have seen fit to decline the call to another field of duty. Very respectfully your obedient servant,

"C. B. MAURY, *Register pro tem.*

"REV. G. D. CUMMINS,

"*Rector Trinity Church, Washington.*"

In 1857, in the month of May, he held the first religious service in the new hall of the Capitol. One

of the leading papers of the day thus speaks of it: "The first religious services, the first hymn of praise, and the first sermon was delivered in the new hall of the Capitol to-day by the Rev. George D. Cummins, D.D. More than two thousand persons were comfortably seated. The arrangements of the hall were perfect, and the voice of the speaker was distinctly heard in every part. Dr. Cummins' text was Deut. 33 : 29. The theme of the speaker was 'the hand of God in the history of this country.'" Then follows a full report of the sermon, and of the closing services.

In this year Mr. Cummins was invited to deliver one of the addresses at the Thirty-second Anniversary of the "American Sunday-school Union," held in Philadelphia. In October he received a very affectionate letter from his dear friend and brother, the Rev. C. C. Hoffman, of the Protestant Episcopal Mission to West Africa, respecting a memoir of his wife, which Mr. Cummins had been urged by her friends to write. This work he undertook amid all his many duties. It was a labor of love.

The first letter we have, written in 1857, bears the date of May 22d, and is from "Petersburg, Virginia," where Mr. Cummins went to attend the Diocesan Convention. There he met again many dear old friends from Norfolk and Richmond. On Thursday night he preached for the Rev. Mr. Gibson and on Friday for Rev. Mr. Platt, rector of St. Paul's. His friends urged him to remain over Sunday and preach for them, and Drs. M—— and P—— wished him to occupy their pulpits in Richmond. He returned joyfully to his home to continue his work. In a journal letter of June 27th he says: "I went to

visit a man at the infirmary, who was wounded in the riot on the 1st of June, and cannot recover; he was one of the rioters, and was shot by the marines. He is very hardened, and received me very coldly. I pointed him to the Saviour, and prayed with him, and will see him again.

At this time he received the following letter from President Maclean, of Princeton College:

"COLLEGE OF NEW JERSEY, PRINCETON, July 20, 1857.

"MY DEAR SIR: You have probably learned before this that at the last annual commencement of our College, the Trustees conferred upon you the degree of Doctor in Divinity. The object of this note is to give you official information of the fact, to do which, I assure you, gives me sincere pleasure.

"Most respectfully yours,

"JOHN MACLEAN, *President of the College.*

"REV. GEO. D. CUMMINS."

He writes thus in his own bright way:

"I am congratulated on every hand on my new honors! Most persons seem to think it is a very great compliment, coming from so eminent a College as Princeton. I pray that it may only make me more humble and more zealous in my Master's work. I feel so deeply, in view of all my mercies, as did John Howard—'Lord God, *Why me?*' I am trying to turn this sad season of separation from my family into a period of spiritual profit to my soul. I have much time for meditation, for Bible reading, and for prayer. I need not say how constantly I pray for you and our precious children, for your restoration to health, and for your soul's welfare. Tell sweet Georgie I use *his* Bible when I am upstairs. God bless and keep you."

From one of his letters, dated July 6th, we take the following account of how he passed his Sundays at this time:

"Yesterday (Sunday) I rose at 5.30, and had service at 6.30. Went at 10 o'clock to the Sunday-school, and closed it; it is very large for summer. At 11 read the service and preached on the Sympathy of Jesus, Heb. 4 : 15, and administered the Communion to a large number of communicants; the service lasted until nearly 2 o'clock. Dined at Mr. Coxe's. After dinner read my sermon to, and prayed with, Mrs. C——, who is in deep affliction. Returned home at 3 o'clock, and after 4 drove to the chapel and found a fine school, and thence to the Colored Sunday-school, and found it also very large. Returned home at 5.30, and read until 6, when Mr. T—— and his brother came in and remained until 7. At 8 we had service, and I preached from the text, 'This one thing I do,' Phil. 3 : 14. Dr. P——, from Bladensburg, with several gentlemen, were in."

In this month he again visited the Theological Seminary during ordination week, and presented Rev. Thomas Duncan for presbyter's orders. He was the guest of Rev. Dr. McGuire, but saw many of the brethren, and dined at Bishop Johns', enjoying his delightful home. The middle of July he left Washington for Virginia, where he passed six weeks with his relatives and family. During this vacation Dr. Cummins wrote the memoir of Mrs. Hoffman, which was published that autumn by Lindsay & Blakiston, Philadelphia, and republished in England, with a preface, by the Rev. A. M. W. Christopher.

The winter of 1857–58 was passed in the usual routine of duty. Bishop and Mrs. Johns were their guests during the winter, and Bishop Meade also.

Bishop Scott, of Oregon, and other dear friends, came to brighten their home.

In the autumn of 1857 Dr. Cummins delivered a lecture before the Young Men's Christian Association of Washington on "Modern Phases of Infidelity." It was published for circulation, as it was thought to be a clear and forceful presentation of the various forms of unbelief which then, as now, are so potent for evil.

In a letter written in October, 1857, Dr. Cummins speaks thus of his work:

"I preached in the morning from Psalm 119:54, *on the Bible*. I have rarely preached to a more interested audience: many were deeply affected. I took up a collection for the support of our Home Mission and school. I told the congregation of the work we were doing, and its cost, viz.: Preaching every Sunday morning in the Free Chapel, a Sunday-school of 200 scholars—and some of these under serious impressions—and a day-school of seventy children: the cost is a thousand dollars for maintaining them. I took up a large collection. I told them this work gave me greater delight than the work in Trinity Church. In the afternoon I visited the Colored Sunday-school, and at night preached to a dense crowd concerning the fearful disaster of the 'Central America;' it fills all thoughts here. Five hundred and thirty-one souls lost in one terrible catastrophe! Lieut. Herndon was the commander, and was also lost. He was a brother of Mrs. Com. M——, one of our congregation. It will remain a lasting monument to his memory that he preserved such perfect discipline to the last as to transfer *all* the women and children to another ship, and kept the crew from acting as the crew of the Arctic did. Poor fellow! You saw in *Harper's Magazine* a sketch of his work, 'The Exploration of the River Amazon.'"

In another letter Dr. Cummins speaks of a visit to Bishop Johns at his beautiful home, "Malvern:"

"I left for a little visit at 2.30, but did not reach the house until 5 o'clock. The Bishop and Mrs. J—— were delighted to welcome me. Mrs. J—— is just the same sweet, affectionate friend as ever—the Mrs. S—— of our earlier Norfolk days. We had long talks of old friends in Norfolk, of you and the children. The house is a gem, and the grounds are lovely. The Bishop had many talks with me. It rained so hard that I did not get to the Seminary, but Dr. Sparrow came over and stayed for two hours. The Bishop and Mrs. J—— promise us a visit in December; he will give me a Sunday. I know you will be glad to hear this. To-morrow I go to visit Rev. Mr. D—— in Virginia. He wrote urging me to preach for him, as Bishop Meade is to confirm for him on Friday morning. I at first thought I could not go, but on reflection consented. I send you a paper from Edinburgh, edited by Bayne, formerly edited by Hugh Miller. I want you to read Bayne's article on 'Charlotte Brontë,' it is the richest writing I have met with for many days. How sweet to feel that God's will is always the best. I trust He is drawing me closer to Him. May He bless and keep you ever."

Dr. Cummins tells of his visit to Fauquier County in a letter written the same autumn:

"Thursday morning at six o'clock I left for Fauquier. At one of the stations Bishop Meade joined me. At 10.30 we reached Markham Station, and found Mr. D—— waiting for us. We drove to Dr. S——'s and lunched, and then went to the church. There was a good congregation, and I preached. After service we drove to Major A——'s, where we dined. In the afternoon we drove to Mr. D——'s house. It is a very sweet little home—everything in such good taste. I can convey to you no idea of the scenery; it is truly wild

and romantic, far more so than that of Jefferson County. Friday morning we drove to the church, and I preached again; and Bishop Meade confirmed one gentleman. We all went to dine with a son of the late Chief Justice Marshall. There were only about forty persons in all—a *regular Virginia gathering!* I saw there a diary of Gen. Washington, kept while he lived in New York during the first period of his Presidency, and read his account of his visit here when he came to lay out the District of Columbia. It is a precious MS., and is worth no little money. It was left among the papers of Judge Marshall. I returned home Saturday to be ready for my Sunday duties. Preached morning and night in Trinity, and visited our schools—four in all—containing six hundred scholars. The chapel also was filled with a large congregation. To-morrow I have two funerals. Poor E. B—— shot himself while gunning. I visited him twice. His parents were at Mr. L——'s at the time. The other funeral is the infant of a clergyman and his wife from Mississippi. They are in deep affliction. I am truly grieved to hear of darling G——'s illness. I have seen so much sorrow and affliction round me lately that I rejoice with trembling over God's blessings to me. May He give me to feel more and more deeply that He is drawing me nearer to Him by joy and sorrow and all His dealings with us."

CHAPTER XIV.

OTHER SOULS TO WIN—CALL TO BALTIMORE.

"Cause me to know the way wherein I should walk."—Psalm 143 : 8.

AGED 36.

WE approach another period in the life of Dr. Cummins most painful to him. He always regretted deeply receiving a call to another church. It was ever a time of severe trial to one so conscientious. In all his parishes—Norfolk, Richmond, and Washington—his warmest affections went out to his beloved people ; and most fully did they respond to this love. The question of leaving them was necessarily one which caused him great pain. Heretofore he had been largely influenced by the advice of older and more experienced friends in the ministry. And now he was called to decide whether he should again strike his tent, and, leaving his dearly-loved congregation in Washington, take up the work of his Master in another field. Like Dr. Chalmers, it was his custom at such times to write to those among his friends in whose judgment he had the greatest confidence, placing before them in the fullest manner the reasons for or against his going, and asking their prayers and brotherly counsel. When these replies reached him he read them again and again, and then with the most earnest and persistent prayer asked for heavenly guidance. We well know what these seasons of trial

were to Dr. Cummins. The *one* thought of his mind was, Will the cause of my Master be served best by my going or remaining? The question of any personal advantage or influence never seemed to enter his mind; if it did, no human being ever heard or knew of it. On the 1st June, 1858, Dr. Cummins received the following letter. It came at a time when the shadow of a heavy trial still lingered about his home. On the 5th March, 1858, a little daughter was born. His wife continued extremely ill during the months of March and April, and through May was still a great invalid. It was when pressed down by this affliction that he was called upon to decide a matter of deep importance:

"VESTRY ROOM, ST. PETER'S CHURCH,
"BALTIMORE, June 1, 1858.

"REVEREND AND DEAR SIR: It has been made my pleasant duty to inform you that at a full meeting of the vestry of St. Peter's P. E. Church, held this evening, you were *unanimously* elected rector of said church, and I am further directed to urge upon you an early acceptance of this call.

"With the greatest respect, yours truly,

"LAWRENCE THOMSON, *Register.*

"REV. G. D. CUMMINS, D.D."

This letter reached him when his heart was filled with gratitude to his beloved people for their unwearied kindness, manifested in every imaginable way, towards himself and family during the long and dangerous illness of his wife. Each hour brought some evidence of this thoughtful care for their pastor in his time of affliction, and the thought of leaving them was at first too painful to be entertained. His first and very decided judgment was to decline this

call. So far as his influence went, and the felt blessing of God rested on his labors, there was no need to leave Washington—on the contrary, every evidence that he should remain, and for a time this was his decision. But a visit from his dear friend Dr. Johns, of Baltimore, and an urgent letter received from him later, caused him to weigh the matter more thoughtfully before sending his final answer. We quote from Dr. Johns' letter:

"The anxiety on the part of St. Peter's 'Committee' in reference to yourself seems to increase. Mr. W—— and Mr. B—— came to see me to-day, and are hardly able to restrain their anxiety to secure your services. I have revolved this question of your removal to Baltimore over and over, and the more I think of it the more am I convinced you will act wisely in coming. I really think you could not have a finer opportunity to serve the great cause of truth and righteousness than is now presented. 'Such occasions can not often occur in life.' The Lord aid you in the decision of this grave question, and incline your heart to wise results.

"I shall look upon your acceptance of this call as a most happy relief to myself, as I shall have in you a friend in and with whom I can take counsel in matters on which I often want a known and true brother. There never was a more auspicious time for work—work with and for the Gospel. Do come and labor with us. I do not think you will ever regret coming to our city."

This letter was followed by a number from the members of the vestry of St. Peter's Church, from which we quote:

"Baltimore, June 8th.

"My Dear Doctor: I have just read in the *Intelligencer* of yesterday your letter in reply to the criticisms of the *National*

Era upon your sermon on the character of Rev. Mr. T——, and beg leave to offer my congratulations. It is to my mind a clear and convincing defence of your position, and a just statement of that of our church with regard to all such questions. I am gratified in being able to say that such of your friends here who have seen the letter are delighted with its sentiment and tone. At the present moment I can not doubt but that it will be pleasing for you to know this, and also that your election has met the cordial approval of the people of St. Peter's, as indeed of all our friends. They unite, without an exception, in the fervent hope that God may, in mercy to us, guide you to an acceptance of our call. The Committee has everywhere been congratulated and commended for what we have done. As an illustration, I yesterday and this morning met with four old men who have been members of St. Peter's, respectively, from forty to fifty-four years—1804—1813—1818—and in all that time have been regular worshippers there, and have known and taken part in all its history. Their expressions of approval, gratification, and hope were very earnest, tender, and touching. I believe I have given you true and faithful testimony, and did time admit could add much more.

"With my best wishes, I am, Reverend and dear Doctor, faithfully, etc., "R. T. B——

"Rev. Dr. Cummins, Washington."

Another venerable and well-beloved vestryman writes:

"Baltimore, June 10, 1858.

"My Dear Doctor: The times and the church are ready for sound and clear evangelical teaching, and had we the men of the right stamp, more pulpits than St. Peter's would be open to them. I was truly gratified by the unanimity of the vestry in your election, and at the growing anxiety to hear of your acceptance. I will pray that God will mercifully open your way clearly, that you may speedily see it your duty to come, and by

His blessing and grace revive this glorious old sanctuary, and that we may all say 'that the glory of this latter house is greater than the former.'

"With great respect, yours obediently,

"W. W. ——"

Also from a brother clergyman's letter we quote:

"REVEREND AND DEAR BROTHER: Should your views of duty lead you to decline the call of St. Peter's vestry, I really do not know what will become of the church. So much satisfaction has been expressed at the call given to you, and so many happy hopes are entertained of a joyful future for the old church, that your declinature would cast deep gloom upon the best people, and make many of them, I fear, give up in despair. I am sure you must be much perplexed when the friends of St. Peter's on the one hand, and your own congregation on the other, are pressing their respective claims upon your consideration. I pray that you may be guided to a correct decision, and one which will make for your own happiness and usefulness for the period during which God may employ you in His service.

"We all hope and trust that your path will be cleared of all obstacles, and that it will not be very long before the joy of all hearts in St. Peter's, and many anxious ones out of it, will be quickened by the intelligence that you are the rector and that it is again sailing under its old true colors."

In another letter, written by a member of the vestry, he says:

"To my mind there appears to be a clear indication of Providence, and a wide and effectual door has been opened to you—one which seems to me and many here as seldom offered to any one. The minds of many of us will continue to be agitated until your acceptance is announced; if otherwise, I shall esteem it a calamity. It would leave our friends in St.

Peter's, humanely speaking, in a deplorable condition. From the urgency used you have a right to infer that a high estimate has been placed upon your peculiar fitness for this position; it is so, and every indication seems to point this way. The anxiety is great to hear from you. The inquiry is frequently and again repeated, 'What is the news from Dr. Cummins?' Let our friends have a speedy affirmative reply. It will lighten many hearts. May the good God guide and direct you in your decision."

On the 15th June another member of the vestry visited Dr. Cummins at his home in Washington. On his return to Baltimore he wrote to Dr. C—— as follows:

"I can well understand the extent and nature of the struggle through which you are called to pass in deciding this deeply important matter. The minds of our people are prepared to hail your coming as an event to be prayed for, and to give devout thanks to God for. Should you decline, they will give up all hope of any great work being accomplished."

Another vestryman writes:

"God grant you may see your way clear to come to us."

We quote from a letter written by a valued friend, and prominent member of St. Peter's:

"BALTIMORE, July 3, 1858.

"MY DEAR DOCTOR: I have just seen your letter of the 1st inst., addressed to our mutual friends ——. I sympathize with you in your present struggle. Permit me to say that while I am personally extremely anxious to hear of your positive acceptance of our call, yet knowing what I do—all the attending circumstances—your very difficulties, allow me to say, make me feel more and more anxious that you should come to us, as we feel

more ardently attached to one whose conscientious mental struggles to find the path of duty is so acute as yours. I pray God to direct you aright in this, to us, momentous subject. Many hearts are rejoicing at the prospect of your coming. Your church views are well known, but you are not looked upon as an ultra person. Dr. D—— reports that your friends at the Seminary approve your removal to Baltimore, and Dr. N—— said decidedly 'you were the man for the place.'"

At this time Dr. Cummins sent a communication to his vestry, laying before them the urgent invitation to go to Baltimore, the reasons for his acceptance (in the minds of his friends), and his own uncertainty as to what was his duty. To this the vestry of Trinity Church could only reply by expressing their deep sorrow that any such question should have arisen, and expressing the hope that their beloved pastor would remain with them.

St. Paul's was the *first* P. E. church in Baltimore. St. Peter's was the next organized in that city. Bishop Henshaw, of Rhode Island, was the rector for many years, followed on his election to the Episcopate by Dr. Atkinson, now Bishop of North Carolina. Dr. Atkinson was succeeded by the Rev. Mr. Morrison, whose pastorate extended over only a few years. The old church suffered much from these changes, and the tide of population gradually rolled further and further up town, and as churches arose in the newer portions of the city the old parishes felt it. Their prosperous days seemed to have fled. It was to resuscitate this dear old church—where so many had been brought to know Jesus—that Dr. Cummins' earnest labors and his large pulpit ability were needed. To urge the importance of this great work was the

object of those friends who knew the man they sought. It would be impossible and unwise to quote from all the letters which lie before us. From a few we have already given extracts. They are all alike in their earnest appeals to the man of their choice.

About the middle of June, and as soon as Mrs. Cummins could travel, they went to make a little visit to Bishop and Mrs. Johns. From there they passed to the Rockbridge Alum Springs in Virginia, where they remained some time, but finding that Mrs. Cummins was not benefited by the mountain air, they left the Springs for her father's home in Jefferson County. On the 6th July Dr. Cummins sent his acceptance of the call to St. Peter's Church, Baltimore, and at the same time wrote the following note to his father-in-law:

"FRIDAY EVENING, July 6, 1858.

"MY DEAR FATHER: I have passed through a severe struggle, more severe than ever I have had in my life; but it is over now. Surely it must be of God, for it has been in opposition to feeling and inclination at every step. *The work alone* is my great motive—an opening such as I believe may never occur again for the evangelical cause in our church. We look forward with joy to spending the month of August with you.

"Your affectionate son,

"GEO. D. CUMMINS."

They reached the home of Judge Balch before August, and it was while there Dr. Cummins received many letters of congratulation and delight on learning of his acceptance of the rectorship of St. Peter's. From one of these letters, written by a friend and member of the Committee, we quote the following:

"Our hearts are filled with thankfulness, our mouths with songs of praise to our God and Heavenly Father for this His great goodness to us and our dear old church! To our thanks we join our prayers that His grace and heavenly benediction may be abundantly poured out upon you."

Immediately on the receipt of Dr. Cummins' acceptance a committee was appointed to superintend extensive repairs and improvements in the old church and rectory. For this purpose it was closed until the first Sunday in September, the time fixed upon by Dr. Cummins for entering upon his duties. An endowed Parish School and Orphan Asylum are attached to St. Peter's. It was the wish of the congregation and vestry to build a new church further up town; this was accomplished after the war ended, under the rectorship of Rev. Julius Grammar, D.D. The property was valuable for business purposes, the sale of which would enable the vestry to erect a new edifice. This, however, was not agitated until Dr. Cummins had been the rector of St. Peter's some years.

In a letter dated July 9th, a friend writes:

"I observe the papers of yesterday announced your acceptance. T—— writes me, 'I wish you were in town to hear the congratulations!' Everybody is delighted. E. S. C—— was at my house last night, and says 'We *must* go ahead now.'"

The following letter was received at this time.

"WASHINGTON CITY, July 9, 1858.

"MY DEAR SIR: As the senior vestryman of Trinity Church, and chairman of a meeting of the wardens and vestry held yesterday afternoon, I have been directed to acknowledge the receipt of your letter of the 6th inst. resigning the rectorship of the church, and to say that the resignation is accepted,

to take effect on the first of the present month, as proposed by you.

"In thus severing the connection between pastor and people, which has pleasantly and profitably existed for three years and a half, the vestry cannot suffer the occasion to pass without expressing their high appreciation of the zeal and fidelity which have distinguished your labors among us, and their regret that you have felt compelled to transfer these efforts in the cause of Christ and the Church to another field of duty. We believe that in these expressions of regard, and admiration for ministerial care, exertion, and success—seldom equalled—we do but reflect the sentiments of the whole congregation, and that in your new home, and in the discharge of duty to another people, you will be followed by the united prayers and sincerest wishes for the prosperity and happiness of yourself and family, of *all* those whom you leave behind.

"In behalf of my associates in the temporal government of the church, and individually,

"I remain, very affectionately and respectfully,

"Your friend and brother,

"E. L. CHILDS.

"REV. DR. CUMMINS."

In the early part of this year Dr. Cummins visited Smyrna, Delaware, for a short time. He writes thus:

"This morning I walked out to see the town, and identified some of the houses and places connected with my boyhood; but oh, how different they look now! and how strange to me to think of all my life since I left here as a boy of eleven years old! How strangely has God led me on, and into what an eventful life! May my life to come be more consecrated to Him, more holy, and more useful. I preach for them Sunday in the Presbyterian Church. The Episcopal Church is closed

for repairs. Have Mr. G—— announce the lecture, Bible-class, and quarterly collection for missions for next Sunday."

We think it best to insert here two letters received about this time by Dr. Cummins, as they belong properly to his life in Washington, though one reached him after he settled in Baltimore. The first is from Bishop Meade, and is dated—

"MILLWOOD, VA., March 21, 1858.

"REVEREND AND DEAR BROTHER: Although it is two months since I received your life of the dear departed saint Mrs. Hoffman, I have just been privileged to hear it read in our family at night, for I cannot read at night—and that is the time for such reading—my few hours of ability for study in the day being completely occupied with something I am preparing for the press.

"I cannot allow an hour to pass by after the reading is over—although it is painful to my eyes even to write—without thanking you most heartily for the pleasure, and I hope profit, you have afforded me by this book. I trust it will increase the love of Christ in every heart, and especially direct it into a missionary channel. God has enabled you to execute your task in the very best manner. One of my family has read it three times.

"I rejoice to read and hear of your labors, and trust that they will be abundantly blessed. Our Convention is drawing near, and I hope we shall have the pleasure of meeting you there. My eyes are aching, and I must conclude. My love to Mrs. C—— and the children.

"Yours most truly in Christ,

"W. MEADE."

The next is from the Rev. C. C. Hoffman, and is dated

"ORPHAN ASYLUM, CAPE PALMAS,
"W. AFRICA, August 9, ——

"MY DEAR BROTHER: I have received the memoir you sent, and have read it with *deepest* interest. I thank you for your judicious selection of letters and journal, and for portraying so faithfully the character of one so deeply loved, and whose memory I so sacredly cherish. I notice also the token of brotherly love, as well as the beautiful reference to the 'Sainted One' in your dedication. I may thank you for this work in my own behalf—a precious memorial of the departed. I would thank you in the name of our mission for the bright example you have set before us in bringing again to view the patient and joyous laborer; and surely I think I may say, without my being considered partial, that the Lord's people thank you for bringing to view the wondrous grace of God manifested in the life and character of our absent one. *Absent only*, for she lives now, clothed in immortality, for ever with the Lord. I cannot write further, for strength and time forbid. Express my thanks to Mr. W—— for his kind letter, and to the children of the Sunday-school for their gift for St. Mark's; it came in good time, and I have been encouraged thereby. They shall hear from me.

"Our Christian love to Mrs. C——, and kind remembrance to your little ones, and believe me, dear brother,

"Faithfully yours,
"C. C. HOFFMAN."

In August Dr. Cummins left Virginia and returned for a time to Washington. In a letter dated Washington, August 22d, 1858, he writes:

"This visit to Washington and the services on Sunday have been among the most trying ordeals in my whole life. My journey was a hot and dusty one. Good Mr. L—— was at the station, with Holly and the carriage, Holly looking nobler than ever. Our home looked *so* lovely I felt deep regret at having to give it up! Everything was in perfect order. Rev.

Mr. Rambo, of the African Mission, was here. Rev. Mr. K—— came in, and brought letters from Mr. W—— and Mr. B—— in Baltimore. I am going to advocate the election of the Rev. Mr. P—— for Trinity. Joseph B—— called in for a moment in the evening. At night I could not sleep; my thoughts were too busy, and all the scenes connected with this room came so vividly back to me. I felt most deeply God's mercies to us, and pray that he may roll away from us the cloud now hanging over our home circle, though it is doubtless 'big with mercy, and shall break in blessings on our heads.' At 10 o'clock Sunday I went to the Sunday-school, and then to church, and preached from Haggai 2 : 7. The congregation was very large. After service many remained to speak to me, and all were very kind and affectionate. Every one inquired most anxiously about you, and expressed great regret at your continued illness. On Sunday night I preached to a crowded audience on Christian Unity. M—— was present, and said it was a complete answer to C—— in the *Intelligencer*. I am now going to visit some families in affliction."

In another letter he says :

"I have been very much impressed with the kind and cordial greeting and manner of the people towards me, and am very thankful to find it so. Joseph B—— spent an hour with me this evening. He told me that Mr. B—— of Baltimore had an interview of two hours with him when the former came to Washington. He was much impressed with Mr. B——, and on his leaving he said : 'We have a praying circle in Baltimore. We have prayed for this, and we believe he will come.' Does not this explain the way by which I have been led to the decision."

CHAPTER XV.

LABOR IN A NEW FIELD.

"Send us where'r thou wilt, O Lord!
Through rugged toil and wearying flight,
Thy conquering love shall be our sword,
And faith in thee our truest might.

"Send down thy constant aid, we pray;
Be thy pure angels with us still.
Thy truth, be that our firmest stay—
Our only rest *to do thy will.*"

AGED 36.

ON the first Sunday in September, 1858, Dr. Cummins commenced his work in Baltimore, and filled his pulpit almost uninterruptedly during the autumn and winter of 1858–9. He organized a Pastoral Aid Society, for the purpose of having the laity work with the pastor. It was divided into ten departments. The first that of the Sunday School; the second was under the head of Clothing and Fuel for the Poor; third, Orphan Asylum of St. Peter's Church; fourth, Ladies' Sewing Society for Missionary Purposes; fifth, The Church Home and Infirmary; sixth, St. Peter's Parochial School; seventh, Baltimore City Missions of the Protestant Episcopal Church; eighth, Scripture Reading and Services in Neglected Places; ninth, Visiting the Sick and Poor; tenth, Committee on Hospitality. The purpose of this last department was to see that strangers were seated in church. In

each department there were a committee of gentlemen and one of ladies. The society met once every two months and annually, and at both the annual and bi-monthly meetings reports were handed in to the Rector, who was president. The Sunday-schools, parochial school, and the societies connected with the old church thus received an impetus, and the Rector found that engaging every member in active church work interested them at once. It was the custom of Dr. Cummins both in Washington and Baltimore, indeed in all his churches, to give much personal attention to the Sunday-schools. He organized them into classes, each bearing a name, and being a missionary society of itself. The scholars were encouraged to deny themselves and raise money for missions. At the end of the working season, generally in the latter part of May, an anniversary meeting was held, when the classes would present their offerings separately, with appropriate emblems accompanying them.*

We have before us the programme for one of these delightful anniversary services, with the names of each class, and a description of each emblem and the amount collected. Music, prayer, and addresses formed a part of the services. A Bible-class was organized for ladies and gentlemen and children. Seventy-three persons formed this class, the youngest member being the son of the Rector, then eight years old, the oldest a veteran soldier of Christ of sixty-five. It was a most instructive and deeply interesting Bible-class. All loved to attend, and the earnest

* In the spring of 1857 the amount thus offered by the children of Trinity Church, Washington, was $1017.

searching of commentaries and the Word of God by each member was delightful to see. It was looked forward to with intense interest. This class was continued throughout the five years Dr. Cummins was rector of St. Peter's.

In the autumn of 1858 the mother of Dr. Cummins was called to be with Jesus, whom she had so truly loved and faithfully followed for fifty-six years. This was a severe trial to her son. He had ever been a most tenderly loving child. Her dying testimony to one present was that "he had never disobeyed her nor spoken a cross or unkind word to her." Dr. Cummins was constantly by her bedside, and by his prayers and loving ministrations soothed his beloved mother's last moments. It was his hand she clasped so closely when passing on to the dark valley; his voice that uttered the last sweet words, "I will be with thee," as she caught a glimpse of the "land Beulah."

It was also a custom of Dr. Cummins to send forth an earnest "letter" to his people before the beginning of Lent. The object of these letters was to turn the thoughts of the congregation to the peculiar duties of that season. His services at such times were of a deeply earnest nature, calculated to arouse every one to self-examination and a sincere desire to follow Christ more faithfully.

We have before us a number of these letters for each year. The course of Lenten lectures in 1861 was upon "The Gospel in Leviticus, or a Veiled Messiah in the Hebrew Ritual." It consisted of

1. Introductory Lecture: The Book of Leviticus

—Its Author—Its peculiarities—The Gospel in Types and Symbols.

2. The Burnt Offering.

3. The Meat Offering.

4. The Offering for Sins of Ignorance and Sins of Inadvertency.

5. The High Priest and his Consecration.

6. The Consecration of Aaron's Sons, and the Personal Requirements of the Priests.

7. The Sin and Punishment of Nadab and Abihu.

8. The Sanctuary and its Symbolical Furniture.

9. The Great Symbol of Sin—the Leprosy.

10. The Cure and Cleansing of the Leper.

11. The Great Festivals—the Passover and Feast of Unleavened Bread.

12. The Sheaf of First-fruits of the Harvest—The Feast of Weeks, or Pentecost.

13. The Feast of Trumpets—The Feast of Tabernacles—The Sabbatic Year.

14. Good-Friday—the Great Day of Atonement.

15. Easter-Sunday—The Jubilee.

These lectures were delivered every Tuesday and Thursday afternoons. On Friday evenings at eight o'clock preparatory services to confirmation were held, and on Wednesday evenings a course of lectures, in 1861, on the Book of Genesis were delivered. In concluding the letters containing the programme of services in this year, Dr. Cummins thus addresses his people :

"I commend to you as special subjects of prayer : our Country's deliverance and salvation ; our Church's enlargement and purity ; the conversion of our beloved friends ; the

spread of the Gospel by the agency of home and foreign missions; and above all, as our chief and deepest want, the growth of the life of faith and love in each of our hearts. Brethren, my heart's desire and prayer to God is, that ye may be a chosen generation, a royal priesthood, a holy nation, a peculiar people, zealous of good works; that ye may shine as lights in the world, holding forth the Word of Life; that ye may win Christ and be found in him; and that I may rejoice, in the day of Christ, that I have not run in vain, neither labored in vain.

"Your affectionate friend and pastor,

"GEORGE D. CUMMINS."

The subject of the course of Lenten lectures for 1863 was "The Closing Scenes in the Life of Our Lord;" that for 1864, "The Epistles to the Seven Churches;" that for 1866, "The Great Forty Days in the Life of Our Lord between His Resurrection and Ascension."

These Lenten services were felt to be peculiarly blessed of God; and Dr. Cummins not only gave much time to the preparation of the lectures, but was conscious that in no way could he more thoroughly reach his people than by such expositions of Scripture truth.

The death at this time of his beloved and revered friend, Dr. Henry V. D. Johns, then rector of Emmanuel Church, Baltimore, was a great trial to him. They "had taken sweet counsel together;" they were as an elder and younger brother, and the loss was deeply felt by him. Resolutions expressive of the sympathy of the rector and vestry of St. Peter's were passed. Dr. Cummins became much interested in the erection of the "Johns Memorial Church,"

Baltimore, which was completed about two years after the death of that noble defender of the truth.

At the time of which we write, and indeed since he entered the Protestant Eipscopal Church, Dr. Cummins fully believed it was practicable and wise to work side by side with those who held entirely opposite views. It was his wish—and as far as he was concerned he carried this out—to labor harmoniously with those of a different school of thought in the Episcopal Church. His ministry in that church had now extended over a period of thirteen years. He had been very intimately connected in church work with men who could not think as he did. In Norfolk this was but seldom the case. In Richmond, also, he was chiefly associated with clergymen of his own school. In Washington he met with much more of this intercourse ; and now, established in Baltimore, he found his work lay among those chiefly who were then classed as High Churchmen. What is now known as Ritualism had not yet come to disturb the peace of the Protestant Episcopal Church.

Through all the years of his ministry Dr. Cummins had never met with the slightest discourtesy on the part of those who differed with him. Although bold as a lion in the pulpit, yet socially, and when with brethren at the various church meetings, he was always so bright and courteous, so readily pleased, and so unwilling to take offence, that few could have found ground for any disagreement. All who knew him acknowledged this, and those who were most heartily opposed to his Low Church views were among his kindest friends, socially. Earnestly, faithfully did he labor in every way with these brethren

while in Baltimore. He did it not because he wished to convey the impression that he did not "stand by his colors" with sufficient firmness, or that he had any low motive in view, but simply because he felt that he could consistently with his views of truth work with others who thought so differently, *as long as he was permitted to promulgate his views from the pulpit unreservedly*, and with all the force and ability he possessed. In later years, and when the advanced Ritualism of the present day had made inroads deep and wide into the Church, he thought differently, and then candidly and openly he avowed his change of opinion. But all the years in which he did labor side by side with High Churchmen, he did it with the sincerest and purest motives.

In the autumn of 1860, while Mrs. Cummins was in Massachusetts, Dr. Cummins visited once more his old parish in Norfolk, Va. We quote from some of his letters written at this time :

"BALTIMORE, Oct. 10, 1860.

"We leave this afternoon for Norfolk. I know your thoughts are with us, and that you are praying for our safe arrival at the haven where we would be. This is election-day for mayor, but all is as quiet as if it were Sunday almost, under our new and most admirable police system. I voted a reform ticket, and there were not ten persons at the polls. Last year crowds of armed desperadoes took forcible possession of them. What a change !"

Under date of October 11th he writes :

"We are indeed here in our old home. I feel truly grateful to God for his protecting care over us last night, and bringing us in health to our journey's end. Mr. T——

met us at the wharf, and was most kind. We drove up to his house, and found Mrs. T—— and the children awaiting us. We breakfasted, and then L—— and Ella went with the nurse to see dear Miss D—— and Mrs. J——, who is here, while the Bishop is at the Board of Missions, now being held in New Haven. Everything looks so natural and unchanged around me: the flowers are exquisite, especially the roses. Rev. Mr. R——, rector of Christ Church, has just called. Dear old Mrs. C—— is still living, and I shall take L. and E. to see her as soon as I possibly can."

On the 12th he writes:

"This morning we went out again to see Miss D—— and Mrs. J——, and then to Mrs. C——'s. The dear old lady was at home and rejoicing very much to see us. She is very feeble, and only goes out to drive. I went down-town and met many old friends. After dinner I went again to Miss D——'s, and conducted the praying-circle which still meets there. It was a very pleasant meeting, and all asked a great deal about you. I am going out to visit some of the families in affliction. I preach in Christ Church on Sunday twice."

In his letter of October 13th he says:

"On the table on which I am writing are *three* vases of flowers such as Norfolk only can produce, just sent to me by Mrs. Captain S——, and arranged by sweet L——. Among them are half-opened buds of cloth-of-gold roses, four on a stem, and many others scarcely less splendid. I long to be able to send them to you. After writing to you yesterday I went out and visited many of our dear friends, some of whom are in affliction. They made many affectionate inquiries concerning you. In the afternoon several families called, and in the evening we took tea at Dr. S——'s. All our

friends are as affectionate as ever. We leave Tuesday for Baltimore."

Dr. Cummins had suggested to the alumni of the theological seminary near Alexandria, Va., that they should raise funds to erect a hall at that place, to be called "Meade Hall," after his beloved and revered friend, Bishop Meade. He had succeeded in interesting the alumni of the seminary in the project, and they, by the aid of their congregations, had been most successful in collecting the amount necessary. His own congregation had contributed largely, and in a letter dated Norfolk, October 16th, he says:

"Mr. T—— and I went to Governor Tazewell's to present the claims of 'Meade Hall,' and I hope to get a contribution from the family."

On Thanksgiving-day, November 29th, 1860, Dr. Cummins preached a sermon entitled "The Christian, in Time of National Peril, trembling for the Ark of God" (1 Samuel 4 : 13). It was delivered at a time when our country was threatened with anarchy and ruin, when good men and women could only lift up their voices to the God of nations to preserve them by his almighty power. This sermon was spoken of at the time as a powerful effort; and at the request of many persons, outside the congregation of St. Peter's, as well as his own friends, a large edition was printed and distributed throughout the United States. In the beginning of the year 1861, January 4th, Dr. Cummins preached another sermon in St. Peter's, which at that time produced a marvellous effect. The title of this sermon was "The African, a Trust from

God to the American" (Isaiah 65 : 8). It was delivered on the day of "national humiliation, fasting, and prayer" set apart by the President. An edition of fifteen hundred copies of this sermon was printed at the urgent request of many citizens of Baltimore, and sent all over the country. We have before us a large number of letters from friends of Dr. Cummins upon the subject of this sermon. We quote from a few :

"BOSTON, February 21, 1861.

"DEAR SIR : I thank you for sending me a copy of your able and eloquent sermon, 'The African, a Trust from God to the American.' I have read it since my return from Washington on an errand of peace, and am deeply impressed by its appropriateness and power.

"Yours respectfully, ROBERT C. WINTHROP.

"REV. DR. CUMMINS."

The following note is from one of the present Southern bishops of the Protestant Episcopal Church :

"PHILADELPHIA, January 29, 1860.

"MY DEAR DR. CUMMINS : I have just now enjoyed a rare luxury in reading your sermon on the subject which is agitating our unhappy country. It is the only sermon among the number which I have received which elicits from me any formal acknowledgment. Apart from its rhetorical excellence, which is of the highest order, it is a sermon replete with *wisdom*, and entitles its author to a high place in the councils of the Church in all the vicissitudes of her history. I have given it extensive circulation among my friends—so at least you would say if you could see the catalogue of names which accompanies it this morning on its mission through the parish.

"I am, my dear brother, your sincerely attached friend,

"J. P. B. W——.

"REV. G. D. CUMMINS, D.D."

Another is from the present Protestant Episcopal Bishop of Pennsylvania:

"PHILADELPHIA, January 18, 1861.

"REVEREND AND DEAR BROTHER: I cannot forbear to thank you for your two admirable sermons, which I have received and read with unfeigned pleasure—especially the last, received yesterday. I read it all through alone, and then I assembled all my family, from grandmother to grandchild, and read it aloud to the delight and edification of all. It is a true and noble outspeaking of what I believe to be the mind and will of Christ. I agree to every word, and if it could be printed in a cheap form and scattered throughout the land, I am sure it would act as a corrective to the false views held by many well-meaning Christians.

"My heart bleeds, my dear brother, at the fearful convulsions in our midst. God have mercy upon us, for vain is the help of man!

"Very truly yours, WM. BACON STEVENS.

"REV. DR. CUMMINS."

From Bishop McIlvaine, of Ohio, he received a long letter of eight pages, under date of January 19th, 1861, closely written. We extract only a few sentences:

"I have received and read with much pleasure your sermon preached on the day of fasting and prayer. I cannot say that I think it was *the* subject for such a day, but I can say that I think it well handled and in a good spirit. There is but one page in the contents of which I cannot go with you substantially. . . . As a Christian, and a Christian minister full of love to all the precious interests of the Gospel of Peace in the country, and hence to all the dark places of the world, I mourn in bitterness of spirit over the present dan-

gers of our Union. Oh! for party spirit to go into the caves and dens of the rocks, and hide itself! Oh! that men would learn and feel that there are interests in the country a thousand times more precious than party platforms and consistencies! I really had no idea of writing all this when I began. The Lord bless you.

"Yours affectionately, C. P. McIlvaine."

The following note is from Bishop Lee, late Protestant Episcopal Bishop of Iowa:

"Davenport, Iowa, December 13, 1860.

"My Dear Doctor: I have just read your sermon on Thanksgiving-Day. I read it aloud in my family, and I cannot refrain from saying, 'God bless you for it!' It is patriotic, Christian, noble. I fear that secession is inevitable, but the Lord reigns.

"Yours affectionately, Henry W. Lee.

"Rev. Dr. Cummins."

A prominent Southern gentleman wrote on the 22d of January, 1861, as follows:

"I received yesterday a copy of your admirable sermon preached on the occasion of the national fast. I thank you most heartily for preaching it. It is time that the Church in these Southern States should make a clear, distinct, and strong declaration of the grounds on which she tolerates an institution which was introduced among us by the very parties that are now loudest in condemning it. You have performed the delicate task in an able and masterly manner, and in a judicious, moderate, and truly Christian spirit."

In April, 1861, the United States troops passed through Baltimore on their way to Washington.

They were attacked by some desperate men, and firing upon them, killed several. The whole city was in a state of fearful excitement, and Dr. Cummins thought it advisable to take his family to Smyrna, Del., for a time. His wife and children remained in Smyrna some weeks, while he returned to Baltimore to his duties. At this time he writes :

" BALTIMORE, May 9, 1861.

" I was in the midst of the troops all the time. They are 3000 strong. I saw them drilling, and practising firing with the cannon ; the balls *whistled* as they went through the air.

" The first body of troops crossed from Perryville to Havre de Grace Tuesday night, but the bridges are not yet rebuilt. This is going to be a long and awful war if God does not save us. The South will fight with desperation, and sacrifice everything almost before they submit. The government has a terrible work to do !

" There will be no fighting here, unless a few desperate men should assault the troops, and if so they will be destroyed. Everything is very gloomy here. Twenty-five hundred troops landed at Locust Point yesterday, May 11th. It looks very much as though there would be a conflict very shortly near Harper's Ferry. The government sent troops up the Baltimore and Ohio R.R. last night. I rejoice you are not here. I dread the effect of the news of the *first conflict*. Our Sunday-school anniversary is appointed to come off to-morrow afternoon, but of course it cannot be what it would have been in a time of peace. We keep up our service for prayer at St. Peter's each day at 12 o'clock, and intend to continue it. *Prayer now is all that is left to us.* May God protect and bless you and our precious children !"

Although the city of Baltimore was not the scene of

conflict during all the years that followed, this was a most anxious and sad time to every one of her citizens. Many had relatives and friends in both armies, and the pastor was called upon to comfort and sympathize with all, whatever their political views might be.

CHAPTER XVI.

IN LABORS ABUNDANT."

"And the Reaper came and found,
Among the fragrant leaves,
The golden fruitage, ripe and full,
And he bound it in his sheaves."

AGED 39.

IN a letter dated May 11th, 1861, Dr. Cummins writes sadly of the state of things in the city, and says:

"We have had a day of unsurpassed loveliness. The morning in this part of the city was almost heavenly. I thought of the wickedness of man in defiling so fair a scene with *war*, and what a contrast to the bountiful goodness of God! I preached on Sunday, at 11 o'clock, to a large congregation, a sermon on casting out from the heart all this awful spirit of malice, bitterness, and hatred. At 4 o'clock we had our anniversary. It was a very successful one, notwithstanding the times. The church was crowded in every part. The children sang very well. Dr. S—— and Rev. Mr. C—— were present. Some of the devices were very appropriate. One was a basket of fine fruit; the name of the class was 'First-Fruits.' Another, the 'St. John Class,' a live white dove sitting on a basket of flowers. The 'Havelock Class,' a cross with a beautiful sword and shield, and helmet with vizor at its base. The 'Virginia Hoffman Class,' a marble cross surrounded at its base with flowers."

In all his letters written at this time there is a full record of earnest and unceasing labor among his people. The sadness that was so deeply felt by him in this fearful time, separation from his family, and the pressure of heavy responsibilities never interfered with his daily routine of duty. To the sick of his flock he ever carried the brightness and cheer of his own sunny spirit; to the bereaved his words of consolation were only the more tender by reason of his own trials. He truly went about doing good.

In the month of May, 1861, Dr. Cummins, accompanied by two of his vestry, paid a short visit to Washington. While there he met all his old and dear friends, whom he found greatly depressed by the state of the country, the fearful advance in the cost of living, the lessened value of property, the breaking up of families, and the absence of loved ones who had joined the two armies. The changes that had occurred in his old congregation saddened him greatly, and all whom he met lamented his having left them. He thus writes from his old home:

"WASHINGTON, May 21, 1861.

"I rode up to the Capitol, which is occupied by two regiments, and went out on the Library portico to look at the beautiful prospect. It was now more lovely than ever in the first fresh green of spring. I saw Alexandria and the tower of the seminary in the distance, and the white tents of the encampments on the north of the city. On my way to the Capitol I met the New York Second Regiment, just arrived from the North, twelve hundred men. As I reached the gate of the Capitol grounds I met the funeral of Colonel Vosburg, of the New York Seventy-first Regiment. It was a sight to behold. First came the Rhode Island Regiment, at whose

head rode Governor Sprague; then the Twelfth New York Regiment; then the Seventy-first New York, and last the Sixty-ninth New York—in all between three and four thousand men. The coffin was covered with the U. S. flag, and his noble horse was led behind it. Dr. B—— and Rev. Mr. M—— were in one carriage, and I bowed to them in passing. In an open carriage behind the hearse sat Mr. Lincoln and Mr. Cameron on the back seat, and Mr. Seward and Mr. Chase on the front. I had seen all these gentlemen except Mr. Lincoln very often, and was agreeably disappointed in his personal appearance. After lunch we drove out to the camp of the Seventh Regiment. It is on the Fourteenth Street road, opposite Columbia College. We could not stay to see the parade, which was to take place at five o'clock, but after visiting some of the tents and listening to a splendid band of about forty musicians, we drove to the station, and took the 6.15 train for Baltimore."

In another letter, dated May 23d, he says:

"At a time like this we must be thankful that we have many mercies, and that we are not situated as a number of our friends are. As to Jefferson County, you will have learned from your mother's letter what a state they are in there; nor can it be otherwise—it must be one of the theatres of war. Mr. B—— came in the afternoon and drove me to Druid Hill Park; it was a great treat. It is the most beautiful spot I have ever seen. At 11 o'clock this morning I read the 'Special Service' at St. Paul's for Dr. Wyatt. At 6.30 P.M. we had a meeting of the Standing Committee at Dr. W——'s, and then I hurried to my lecture; the attendance *very* good."

Dr. Cummins had been requested by the Mayor of

Baltimore to open Druid Hill Park with appropriate religious services, which he did May, 1861. It is one of the loveliest parks in this country or Europe, and contains about eleven hundred acres. With a quotation from another letter we close the history of the early part of this year, as immediately after this was written Dr. Cummins joined his family at Smyrna, Del., and they passed the June and July at the springs in York County, Pennsylvania, with many pleasant friends. He writes :

"BALTIMORE, May 24.

"No human mind can tell what is before us. I rode down-town in the cars to-day with Mr. W——; he seemed deeply troubled. He feels that all things are so insecure here —business *dead*, thousands out of employment, the poor clamoring for bread, and the general demoralization among the masses ! And this only at the *beginning*. General Scott will make no great forward movement during this summer. I am glad to see by a notice in the *Recorder* that father's article has just been published in the *Episcopal Quarterly*. You will see it among the book notices."

The autumn of this year was an unusually busy one. In November he went to Philadelphia to deliver the annual sermon before the Bishop White Prayer-Book Society, in the Church of the Holy Trinity. This sermon was printed at the request of the Board of Managers of the Society. His work, as marked out for the winter of 1861–2, was by no means lessened by reason of the anxiety that filled the heart of the pastor ; on the contrary, he seemed only to gird on the armor more securely, and of him it must also be said :

"Toiling, rejoicing, sorrowing,
The Christian onward goes;
Each morning sees some task begin,
Each evening sees it close;
Something attempted, something done,
Has earned a night's repose."

The testimony of all who knew him during these sad days of war say that

"The love-lit eye, too, ere he spoke,
Forestalled the office of his tongue,
And hearts on which its radiance broke
Thrilled with new life, and heavenward sprung—
And prayer and praise where'er he trod
Bore witness that he walked with God."

It was, we think, at this time that a pleasing incident occurred. It was frequently his custom to preach especially to young men; on these occasions the church was thronged. On the evening to which we refer, the subject of the sermon was the great need of our country for pious young men. The text was St. John's message to young men: "I have written unto you, young men, because ye are strong." At the close of the discourse Dr. Cummins repeated, with deepest feeling, the beautiful lines by Bishop Cleveland Coxe,

"In the silent midnight watches."

The bishop, then Dr. Coxe and rector of Grace Church, Baltimore, was—unknown to the rector of St. Peter's—one of the audience. After the services Dr. Coxe went into the vestry-room and said, "My brother, I never knew I had ever written anything so good as that until I heard you repeat it to-night."

We were present at the time, and well may Dr. Coxe have thus spoken. In that vast throng the faintest sound might have been heard ; the people held their breath while the speaker repeated the beautiful and touching lines, his face aglow with enthusiasm and earnestness as he plead with them to stand up for Jesus, to enroll themselves on the Lord's side. Many wept, and the most frivolous went away with those eloquent yet tender, loving words and tones sounding in their ears. Several gave their hearts to the Saviour, and dated their conversion from that night.

The spring of 1862, another bereavement came to throw its dark cloud—yet, blessed be God ! the silver lining was there—over the happy home. A young niece, much beloved by all who knew her, was called to suffer agony from a railway accident, and after many days left for her Father's home.

In July of that year Dr. Cummins and his wife sailed for Europe, leaving their little children in the care of their grandparents in Virginia. They only expected to be absent three months. The health of Dr. Cummins had not been so good as usual for some months, and after consulting his physicians he decided to follow their advice and try the effect of a sea voyage, both for his own and his wife's health.

CHAPTER XVII.

FIRST VISIT TO EUROPE, AND LETTERS TO HIS CHILDREN.

AGED 40.

IN a letter written by Dr. Cummins to his children, dated July 25th, 1862, he says :

"I have just counted over one hundred vessels of all sizes in view from our window, in this magnificent harbor and bay reaching from New York to the Narrows. We have just returned from a delightful drive with Mr. and Mrs. L—— [the dear friends with whom they were staying]. We drove through some of the most beautiful parts of the island, and at times had views of the bay and ocean also. The scene at night is fairy-like, the lights in the distant cities stretching for miles along the shore. We are very thankful to hear you are all so happy in the sweet home of your dear grandparents. This will reconcile us the more to our separation from you, and to know you are contributing to their enjoyment. Do not give yourselves any uneasiness about the war. You are in a safe and retired spot, and whatever may be the condition of the country we can reach you on our return to this country. Above all live near to your Saviour, seeking his grace as the first of all blessings, going to him daily as to your best friend for guidance and strength."

The next letter in order of date was written on the steamer :

"On Board Steamer City of New York, July 26, 1862.

"My Precious Children: We left Mr. L——'s at 9 o'clock and reached the steamer at 10.30, and were ushered into our state-room, when lo! we found anything but *state*. Imagine a little 'cuddy' about *one third* the size of G——'s room at home, and only half as high, with two berths, one above the other, and a sofa; and here we are to pass eleven or twelve days! But there is nothing like philosophy, and so we went to work to arrange everything as comfortably as possible, and occupied the time thus until 12 o'clock. The scene about the steamer just before starting was one of dire confusion: passengers eager to get their luggage safely bestowed on board; emigrants, policemen, and porters talking at the same time; friends of passengers bidding them adieu; sailors crying out in their strange dialect—until the cry 'All ashore!' is heard, when all who are not going in the ship hasten to leave, and she begins to move. We went at once on the quarter-deck, and enjoyed the scene of the city, the harbor, and the noble bay. As we passed Staten Island Mrs. L—— waved us a farewell from the balcony, and we answered it.

"All is novel to us on shipboard: the pilot's orders and the sailors' movements. '*Port!*' shouts the pilot, and 'Port!' is echoed by two officers, and thus passed to the men at the wheel. Port means 'right,' or 'steer to the right.' 'Hard-a-port' means 'steer to the right quickly.' 'Starboard' is 'left.' I introduced myself to Captain Petrie, and he invited us to take seats at his table.

"2.30 *o'clock*.—We are now near Sandy Hook, where the pilot leaves us, and the captain takes command of the ship until we are near the coast of England, when an English pilot takes her in charge. The Highlands of Neversink are in view, and this is the last land we shall see until we catch a glimpse of the shores of the Old World.

"The boatswain's whistle would amuse you. Our boatswain is a perfect representative of a sailor, a regular 'Jack

Tar,' and has a curious whistle with which he gives orders to the sailors.

"3.30 *o'clock.*—Our pilot has just left us, and another ocean steamer, the Borussia, bound for Hamburg, is in sight.

"6 *o'clock* P.M.—We remained on deck until 4, and then went to dinner.

"*Sunday*, 12 *o'clock.*—The Great Eastern has been in sight all morning, some fifteen or twenty miles ahead of us. We are now over two hundred miles out at sea, and yet I have been watching flocks of sea-birds flying about and resting on the waves.

"*Monday*, *July* 28.—Last night we slept well, though the ship rolled a great deal. This morning is exceedingly beautiful; around us stretches the vast and boundless ocean, with not a sail upon it.

"*Tuesday*, *July* 29.—We are getting along finely; the weather is lovely, and the sea very calm. Mamma was on deck all this afternoon. Last night at 9 o'clock the engines of the ship suddenly stopped. This is always an exciting event on board an ocean steamer. It was found that some of her machinery around the shaft had become too hot, and the engines were stopped to cool it. At 12 o'clock P.M. we were moving again. This morning we are all on deck; to-morrow we expect to pass Cape Race, on the coast of Newfoundland, 1000 miles from New York. This evening all assembled in the saloon, and we had some music.

"*July* 30, 8 *o'clock* P.M.—This has been another lovely day. About 12 o'clock we first began to see land on our left, a part of the Banks of Newfoundland, and soon the shore came in full view. Near the shore we discerned a white object, looking like a sail, but on looking through a glass it proved to be a small iceberg, white as snow, looking at one time, as we drew near it, *like a church with a parsonage adjoining!* As we moved on we saw Cape Pine first, with a lighthouse on it, and an hour later Cape Race. Here we

stopped a few moments, and a boat bearing the British flag came out to us bringing the latest *news*, received at that point by telegraph from New York. Then we left with our prow towards the east, and our next stopping-place will be 'Ould Ireland.' I was called about 4 o'clock to see a woman who is very ill among the steerage passengers. The surgeon thinks she will not live to reach Ireland. She is a member of our Church, and seems to be a true Christian, with a firm trust in the Saviour.

"Life on shipboard is very monotonous, and we are longing for the voyage to be over. We have favorable winds, and have travelled to-day 268 miles, and are in Latitude 50°.

"*Saturday, August* 2.—Distance travelled to-day is 286 miles. The poor woman I wrote of yesterday died this morning. We are now 1800 miles from New York, and have 1200 more to travel.

"*Sunday, August* 3.—We have had a very affecting scene to-day, a *burial at sea*. Ten o'clock was appointed for the service. The coffin was wrapped in a flag, and brought on the shoulders of the sailors—dressed in their best clothes—to the side of the ship; a portion of the upper railing was removed, and the coffin rested upon a board, one end over the side. At the request of Captain Petrie I read the Burial Service. At the words 'We therefore commit her body to the deep,' the coffin sank into the depths of the ocean, to be guarded by Him in whose sight the very dust of his people is precious, and to be fashioned like his own glorious body at the resurrection of the just. What an unspeakable comfort to know that while we were committing her body to the deep, her soul is at rest with Him in whom she trusted for salvation! My mind has been dwelling on the poor mother who will watch and wait in vain for her daughter's return from across the sea, and must hear that she sleeps in its mysterious depths.

"At 12 o'clock I read the service of the Church of

England in the saloon ; the officers and men and many of the cabin and steerage passengers were present.

"*August* 4.—We have entered on our *tenth* day at sea, and it is a most disagreeable one : sea quite rough, raining and very cold. To-morrow afternoon we expect to see the shores of Ireland, *our first view of the Old World.*

"*Tuesday*, *August* 5.—This is a bright, beautiful day. The chief officer of the ship announced to me this morning, on going on deck, that we should see land at 2 o'clock, and be at Queenstown by midnight, and we shall be at Liverpool Thursday morning.

"I will mail this letter at Queenstown, and it will go in the steamer of this line which leaves Liverpool to-morrow, and touches at Queenstown, so that you will learn of our safe arrival on the shores of Ireland, though not yet at Liverpool. We have indeed great cause for gratitude to God for bringing us thus far in safety. We will spend several days in Liverpool, and I hope to hear Dr. McNeile preach. I have letters to an interesting clergyman, a friend of Dr. McNeile's.

"*August* 5, 5 *o'clock.*—I have just seen the mountains or hills in County Kerry, Ireland, and now must close my letter. We remember you constantly in our prayers, my precious children, that God may watch over you, and keep you from all evil, and incline your hearts to love and serve him.

"And now farewell. Mamma joins me in fondest love to dear grandpapa and grandmamma and your own dear selves.

"Your loving father, GEO. D. CUMMINS."

The next letter is dated

"EDINBURGH, August 8, 1862.

"MY PRECIOUS CHILDREN : This morning at 1 o'clock we left Liverpool for Edinburgh. It was raining very hard, but we must expect such weather in England, and we find the people are very indifferent to it. Notwithstanding the rain, our ride was one of great interest. The country was full of

novelty to us, the very trees and grasses so different from our own : the trees much smaller, and of less variety. The hedges are very pretty, contrasting beautifully with the lighter green of the grass. The first point of interest was the town of Lancaster, and here we saw the first old English castle, on a hill. Lancaster was a Roman town 1800 years ago, and its castle was built by John of Gaunt in the fourteenth century. The son of John of Gaunt, Henry Bolingbroke, became Duke of Lancaster, and afterwards king, so that now one of the titles of the Prince of Wales is ' Duke of Lancaster.' In the ' Wars of the Roses ' between the houses of York and Lancaster this city suffered much, and also in the war between Charles I. and the Parliament : it was on the king's side.

" After leaving Lancaster we found ourselves soon in the midst of the most beautiful scenery of England. It is the region of the Cumberland Lakes, and we were passing through beautiful valleys, encompassed by lofty hills, down whose sides little streams were trickling, as white as melted silver. Ten miles from Kendal station, where the train stopped a few moments, is Lake Windermere, near which Southey and Wordsworth resided. It was in this region Wordsworth drank in inspiration from such lovely scenery. Every acre of ground was dear to him. We shall read his poetry with new interest after looking on these beautiful hills.

" Our next station was Penrith, where we saw the ruins of another castle, where Richard III. resided for a long time. Seventeen miles further on we came to the town of Carlisle, the last city in England on our journey, and once besieged by Robert Bruce. Soon we passed Gretna Green station, and knew by the name that we were in Scotland. Gretna Green is famous for its having been the spot where persons came to be married to escape the laws of England. Our journey now lay through an uninteresting country for a hundred miles to Edinburgh. It was not quite dark at twenty

minutes past 9 o'clock! On reaching Edinburgh we went to the Alma Hotel, and we were soon delightfully domiciled in two pleasant rooms, a parlor and bedroom; our meals served in the parlor. We like this plan so much chiefly because of the privacy and home feeling.

"On looking out of our parlor windows in the morning I was met by a scene that seemed like fairy-land. Immediately opposite our windows rose a tremendous pile of rock partly covered with grass and trees, and on the summit stood an old gray-stone castle, with turrets and angles, and heavy walls and battlements, from which the guns were frowning. These words will give you no idea of the grandeur of the scene. The pile of rock is four hundred feet high, and on it is the Castle of Edinburgh, so old that its origin is lost in obscurity. On either side of the castle is a park of walks and flowers stretching for a long distance. In this castle Mary Queen of Scots once resided, and many other sovereigns, and here James I. of England, her son, was born, and when only eight days old was let down in a basket from a window to escape his enemies.

"After breakfast I went out to find Sir James Y. Simpson, but on reaching his house found him out. I called again at 2 o'clock, and on sending in my card was invited into the dining-room, where the professor was seated, surrounded by a number of guests, at lunch. He received me very kindly. His work is a wonderful one, and he is a most earnest Christian. At the table I met Mrs. A——, from South Carolina, who told me of very pleasant lodgings. These I engaged at once. On Saturday we drove out, it was so bright and beautiful. We drove by the castle, down the Highgate and Canongate, so famous in Sir Walter Scott's works, to Holyrood Palace, and the Abbey, now in ruins. On reaching our lodgings I found a letter from Rev. Dr. Ramsay, the Dean of Edinburgh, inviting me to preach in St. John's Church on Sunday morning, and soon after the Dean

called. He was very cordial, and offered to loan us books, and in a half hour after he left sent us eight or ten volumes. He also invited us to tea at 8 o'clock the next evening. Thus closed our first day in Scotland. All round us the scenes are full of the greatest novelty and crowded with historical interest.

"*Sunday Morning*, *August* 10.—This is a beautiful day, and so cool we are clothed in winter wraps. Sir James Simpson called at 10 o'clock to see M——. We showed him your photographs, and grandpapa's and grandmamma's, and he said grandmamma was just like his mother-in-law, and took it home to show it to his family. He is very kind and affectionate. At a quarter to 11 Dean Ramsay, with his niece, called to take us to St. John's Chapel, where I preached. Inside the vestibule we found a vestryman standing by a large alms-basin, in which some gold and silver had been placed by the people as they came in. The Dean's assistant read part of the service, and the Dean the rest, except the second lesson, which I read. I preached to a very attentive audience from St. John 21 : 24.

"After service I went to Sir James Simpson's to lunch by invitation, and to go with him at 2 o'clock to hear the celebrated Dr. Guthrie preach. Professor Guernsey, of Dresden, physician to the Princess of Saxony, went with us. Arriving at the church we found a crowd seeking admission through a gate. The pew-holders are admitted first by tickets, and the strangers sent in the school-room below. After the services begin the strangers are allowed to come up and take any vacant seat or stand in the aisles.

"At 2.15 Dr. Guthrie entered in gown and bands. The church was now filled to its utmost capacity, holding about twelve or fifteen hundred persons. Dr. Guthrie is a tall man, about fifty-five years old, a most expressive face, thin hair turning gray. His sermon was from Isaiah 59 : 1. He began by an introduction of great beauty, drawn from

nature, to show the mutability of everything earthly in contrast with the unchangeableness of God. This occupied fifteen minutes. Then he preached for forty-five minutes longer in a strain of great beauty and pathos. There was no argument, but most beautiful imagery drawn from nature, and thrilling anecdotes, and pathetic appeals to the feelings. He is full of animation and gesture and deep feeling. If he has any fault, it is an excess of metaphor and illustration, but he is a master over the feelings of the human heart. After the sermon Professor Simpson took me in and introduced me to Dr. Guthrie, and he invited me to dine with him to-morrow at 5 o'clock. We walked home, and Professor S—— showed me many places of interest—the house where Hume wrote his history of England ; the building where the Solemn League and Covenant was signed ; John Knox's house ; the place where the Heart of Mid-Lothian stood, and where Oliver Cromwell lodged. We had a beautiful walk to our lodgings by Sir Walter Scott's monument and Mr. Pitt's statue, and many other interesting spots which I cannot now name.

"At 8 we went to Dean Ramsay's, and enjoyed our visit very much ; he has two nieces living with him, and a brother, an admiral in the British navy. The Dean has a very intelligent Skye terrier. He told us that when he had family prayers the dog would invariably jump up and go to the door the moment the Dean began the benediction, and stand there waiting most patiently for the footman to open the door. He knew at once when the words were spoken ! We enjoyed the pictures and books greatly. The Dean was greatly surprised to find that fine photographs could be taken in New York ! His residence is only a few doors from our lodgings. This morning he sent us his photograph, a print of St. John's Chapel, and more books. You know he is the author of 'Anecdotes of Scottish Life and Character' and other books, and he has presented us with copies of them.

G—— will be interested in the ' Anecdotes '—it has the story of ' Pickle ' in it.

" *August* 11.—This morning I went to the post-office, and received your precious letter. I am much interested in the beautiful articles made here of wood, and painted in the clan tartan colors. The vases are lovely. The small fruits are now in perfection, and far surpass ours ; strawberries of immense size, raspberries as large as small plums, and gooseberries of the same size, and very fine nectarines.

" Admiral Ramsay called to see us this afternoon. At 4.30 I took a cab and drove about two miles to Dr. Guthrie's to dinner. He lives in a very sweet home near the suburbs, and has a small lawn and many flowers around it. I met two of the elders of Dr. Guthrie's church, and the Rev. Prof. La Harpe and his wife, from Geneva. We had a very pleasant dinner. Dr. Guthrie is most genial and cordial in his manners, so much like a Southern gentleman, and is full of humor and anecdote. Hugh Miller was one of the official men in his church. Mrs. Guthrie sent mamma some beautiful flowers, and gave me a photograph of the doctor. I walked back to our lodgings, a distance of two and a half miles, everywhere attracted by the curious sights and places in the ' Old Town.' We enjoy very much our present mode of living. We occupy two large rooms on the first floor, and Mr. and Mrs. T——, from South Carolina, two others. Already they have made themselves acquainted with us, and we find them very pleasant, refined, and intelligent. I ought to tell you of the Highlanders we see sometimes in the street, wearing so strange a dress : striped stockings reaching to the knee, a plaited ' kilt ' coming down nearly to the knee, and a ' sporan ' hanging in front, made of goat's hair. A loose jacket, a Highland ' bonnet,' and a large sharp knife kept in a case fastened to the stocking, completes their picturesque costume. We drove out this morning to do some shopping, and bought some beautiful specimens of the clan tartan

wood-work. We wish to take home photographic views of the most interesting places we visit, especially those of historic interest, so that you will all be able to enjoy them with us. I bought mamma a bunch of heather from the market yesterday, and she has pressed some of it for you.

"*August* 12.—I must now close my long letter, and will mail it for the steamer City of New York, which leaves Liverpool to-morrow.

"We get full accounts, through the London *Times*, of all that is transpiring in our own land. How we should rejoice if this terrible war could be ended! The people here talk constantly about it. And now good-by, my darlings. We pray constantly for you that God will guard you from all evil, and make you his own children by his renewing grace. Love to all the dear ones.

"Ever your loving father, GEORGE D. CUMMINS."

"EDINBURGH, August 13, 1862.

"MY PRECIOUS CHILDREN: This morning I went out for a stroll. I went first to visit the monument to Sir Walter Scott erected by the people of Edinburgh, and situated in a most beautiful part of the city surrounded by gardens filled with flowers, now in the height of their beauty. Sir Walter Scott is enshrined most deeply in the hearts of the Scottish people, as the one who has done so much to invest their history with such intense interest by his wondrous writings. They regard him as holding a place second only to Shakespeare. Many of the scenes of his works are laid in Edinburgh, which he calls 'mine own romantic town,' and here he was born and educated. The monument is a worthy one to his memory. It is a Gothic structure of stone rising two hundred feet high. It is open below, and in the centre of its Gothic arch is the beautiful statue of Sir Walter, in white marble. The figure is larger than life, and is in a sitting posture, holding a manuscript in one hand and a pen in the

other ; his favorite dog, so constantly his companion in life, is sculptured by his side, looking up into his master's face. The likeness of both is said to be excellent. The monument was begun in 1840, and cost $75,000.

" From this point the view around you on every side is very beautiful. Princes Street, the chief street in Edinburgh, is opposite, and before you the beautiful public gardens, once a rocky ravine running through the very heart of the city, but now one of its chief ornaments. Looking around you see Calton Hill, with the monuments to Lord Nelson and Dugald Stewart ; St. Andrew's Square, with Lord Melville's monument ; and before you rises the ' Old Town ' with its quaint houses, two or three hundred years old, crowned by the grand old castle towering above everything else.

" After gazing upon this scene, I went into the Royal Institution near by, an imposing Grecian building, containing the Scottish Antiquarian Museum. This, as you may suppose from the name, is a place of great interest, and I found it crowded with curious relics of the past. I passed through it hastily, as I intend visiting it more leisurely with mamma. I saw the pulpit from which John Knox preached, and which formerly stood in the old St. Giles's Church ; also the first Bible printed in Edinburgh in 1579, and a flag of the Covenanters, with many relics of Scottish history. Besides these I was very deeply interested in several mummies taken from a tomb in Egypt, and presented by the finder himself to this museum. They are just as the bodies were deposited in the tomb, with the wrappings partly removed, and had lain thus three thousand years ! In one case were the mummified bodies of two children ; the wrappings had been removed from one, leaving the body seen, discolored but with the outline perfect. I saw also the mummies of cats and birds.

" After this I visited the hall where the Free Church Assembly was in session, and remained a few minutes.

" Coming back I found mamma ready to go out, and we

took a cab and drove to the Scott monument and several other places of interest, and returned by the castle.

"After dinner I went to call on the Bishop of Edinburgh, Dr. Terrot, and found him very feeble and suffering from the effects of a stroke of paralysis. He spoke to me of Bishop Meade, and remembered well his visit to England.

"Then, by special invitation from Sir James Simpson, I dined again at his house to meet two Scotch clergymen, one of them from the Highlands. We had a very pleasant dinner; the whole conversation turned upon religious topics alone.

"At 8.30 o'clock we went to the 'Carubber's Close Mission,' a mission in behalf of the neglected classes in the 'closes' and 'wynds' of the city—a work in which Sir James Simpson feels a deep interest. At their earnest request I addressed the meeting.

"*Friday, August* 15.—Mamma felt more comfortable this morning, and I went out for a stroll. I went first to the Ragged Schools founded by Dr. Guthrie, as I felt a good deal of interest to see the working of them. The one I visited is called the Original Ragged School, being the first founded in Edinburgh. It has three departments, a boys', girls', and an infant class, and numbers in all about two hundred and seventy children. They come from the very lowest and most degraded classes of society, which in European cities are even below those with us.

"I went through the dormitories, eating-rooms, and bathing-rooms. On arriving in the morning each child takes off his or her clothing, deposits it in a bag, washes and bathes the whole body, and puts on a suit of clothes furnished by the institution. They make all their own clothes and shoes, and also paper boxes for sale, being taught by workmen. Over one hundred of the children live all the time in the institution, having no other home. It is a noble charity, and costs about $10,000 a year to support it. The school is situated in Ramsay's Lane, called after the poet Ramsay, who lived

there, and leads into the Lawn Market, into which I turned. This is the place where stood the old Tolbooth, or 'Heart of Mid-Lothian,' a jail of the city in the olden time, and rendered so interesting by Sir Walter Scott's novel, 'The Heart of Mid-Lothian,' which we are now reading. Passing down Lawn Market, I came to the High Kirk, or Cathedral of St. Giles, once a Romish cathedral, and containing *forty* altars! It is several centuries old. Here occurred the famous scene of Jenny Geddes throwing the stool at the head of the dean in 1637, when Charles I. attempted to introduce the Liturgy of the Church of England into the Scotch Church. Grandpapa will tell you all about it. The cathedral now includes three churches belonging to the Kirk of Scotland, and one of them, the oldest, is the church where John Knox preached twelve years, and he is buried beneath the pavement, with nothing to mark the spot but one red brick among the paving-stones!

"The High Street of Edinburgh begins at St. Giles's, and I walked down it to John Knox's house, which stands at the beginning of the Canongate.

"The house is a very quaint old building of stone, erected in 1490—*two years before Columbus discovered America*—and was set apart for his residence by the authorities in 1559, soon after the Reformation. Just above the ground-floor, or first story, which is low, is an inscription in Roman letters, thus: LVFE. GOD. ABOVE. AL. AND. YOVR. NICHTBOVR. AS. YI. SELF.; that is, 'Love God above all, and your neighbor as yourself.' There is also an antique sculpture in front representing Moses at the burning bush. I did not go into the house to examine its curiosities, but left this for another day.

"I will close my letter now. Give our love to all the dear ones at the cottage.

"Your own loving father, GEO. D. CUMMINS."

"EDINBURGH, Saturday Evening, August 16, 1862.

"MY DARLING CHILDREN: This afternoon I left mamma for a little while, and took a walk in the 'Old Town.' The streets were almost filled with people: this seems to be a custom with the people of the lower classes, and perhaps it is caused by their living in such narrow 'closes,' or 'wynds' as they are also called. You enter by a narrow archway, and this opens into a court, where the houses run up from five to ten stories high, occupied to the very top, sometimes not ten feet apart. This is, as I have said before, the old part of the city, which was once surrounded by walls, and the people were required to build within the walls; hence these 'closes' and tall houses. The Canongate was the residence of the nobility, and the Scottish Court was held in Holyrood Palace, which is situated at the foot of the Canongate Street. I saw a number of the houses where the nobles lived hundreds of years ago, and the old Canongate jail and church. In my walk I passed in front of the Palace and Abbey, and up the hill to Burns's monument.

"*Sunday, August* 17.—This is, for a wonder, a bright, beautiful day. I declined Dean Ramsay's invitation to preach again in St. John's Church, and stayed with mamma. At 6.30 P.M. I went to speak at a great meeting in the assembly hall of the Free Church of Scotland. For two years past a very remarkable revival has been in progress in Scotland, and services have been held similar to the union prayer-meetings in our country. Since they began, Sir James Simpson has become an earnest Christian, and his heart is full of the work. Notwithstanding his intense absorption in his professional duties, and the number of his patients, he goes to these meetings and takes a prominent part in them.

"The meetings on Sunday evenings, composed of all denominations, are held in a beautiful hall capable of holding three thousand persons, and on this evening was crowded to its utmost capacity. Sir James Simpson presided, and

opened the meeting by an address of nearly half an hour. He was followed by Captain Mackenzie, of the Royal Navy, and then I spoke. The meeting was one of great interest, and I hope a blessing to the souls of many. Sir James introduced me as coming from the United States, and all Americans now attract attention, as the people here take a very deep interest in the troubles in our country.

"*Monday*, *August* 18.—To-day is another bright day, which is something to be recorded in this country. Mamma is better, and I walked to Calton Hill. This hill is about four hundred feet high, and stands at the end of Princes Street, in the eastern portion of the city. On its top are monuments to Nelson, Dugald Stewart, and to Playfair, the mathematician. From this hill is beheld one of the most beautiful views I ever looked upon: the city on one side, with the grand old castle rising in the centre, and its gardens and monuments and public buildings; and back of you Salisbury Crags, with Arthur's Seat rising boldly and abruptly, with Holyrood Palace at their base, while on the other side you see the Frith of Forth, and the hills in the County of Fife beyond.

"*Tuesday*, *August* 19.—To-day I visited the National Gallery of Painting and spent two hours there. There I saw a number of portraits of Mary Queen of Scots and other famous people."

"EDINBURGH, September 5, 1862.

"MY PRECIOUS CHILDREN: I wrote by the last steamer to dear grandmamma, telling her how ill mamma has been. She is now better, and my heart is filled with thankfulness to God for his great goodness towards her. Mamma's illness will, however, compel us to change our plans. Instead of going to Germany, up the Rhine to Switzerland, and from thence to Paris, we will go (D.V.) about October 1st to Paris, leaving London to the last. We received a letter yesterday from your uncle T—— inviting us to stay with them in Paris,

which we hope to do. They are still at the sea-side, near Cherbourg, at a place called Leon-sur-Mer, and will return to Paris the 1st October.

"We expect to sail on the 22d of October, probably in the City of Baltimore, a fast steamer, and our hope is to reach New York by November 3d, and go as soon as possible to Virginia for you.

"Our hearts have been filled with sadness this morning in reading of the second battle of Bull Run on the 29th August, and of the fearful loss of life. Away from our native land, we can see more vividly than ever the misery of this fearful war, and can only pray to God to put an end to it by his merciful providence.

"We have been sorely disappointed in not receiving letters from you. How thankful we are that the recent battles have been so far away from Jefferson County!

"As mamma improves I hope to make short excursions to Melrose Abbey and Abbotsford, to Roslyn, and to the Highlands.

"Our prayers are constantly offered for you. May God keep you in safety, and restore us to you in his own good time! Love to all.

"Your loving father, GEO. D. CUMMINS."

The following letter was written to his sister Sarah:

"EDINBURGH, September 19, 1862.

"MY DEAREST SISTER: Our accounts from home are so terrible and distressing that it is pleasant to hear from one of our loved relatives who are not surrounded by the horrors of war. Our latest news is that Jackson is really in Maryland! This has cut off our communication with the children, as the Confederate army will prevent all trains passing on the Baltimore and Ohio Railroad.

"You will be surprised to receive another letter from

Edinburgh, but we are detained here by E——'s illness, and shall have to remain some time longer. Of course all our plans have been changed, and we have abandoned the hope of making anything like a tour on the Continent. Our utmost hope now is that E—— may regain her strength in time to allow us to make a visit of a week or ten days to her brother in Paris before returning home.

"We expect to sail from Liverpool on the 22d or the 29th of October. We must try to be patient, however, and await the will of our heavenly Father.

"Our long sojourn in Edinburgh has made me very familiar with this most interesting city. Since E—— began to improve I have made two excursions, and hope to make others.

"On Wednesday I took the train to Hawthornden, about seven miles from town, a beautiful spot, once the home of the poet Drummond, the friend of Shakespeare. It is a place of rare loveliness on the banks of the little river Esk, which runs through banks a hundred feet high, wooded to the top with beautiful shrubbery. Along the margin of this stream I walked for a mile on a narrow path, until I came to Roslyn Castle and Chapel. The castle is partly in ruins, and is of very great age, and the ponderous stones and walls speak of centuries 'long ago.'

"The chapel is, however, the place of chief interest. It is a Gothic building very richly carved within and without, and was built in 1446, was defaced by a mob from Edinburgh at the time of the Revolution in 1688, and restored in the next century.

"I rode back to Edinburgh in the afternoon on the top of the stage-coach, and enjoyed the scenery very much. Yesterday (Thursday) I rode out to Dalkeith Park, one of the residences of the Duke of Buccleuch, one of the richest noblemen in the kingdom. This family is directly descended from the famous Duke of Monmouth who was executed for conspiring against his uncle James II. of England, and

whose story Macaulay tells so graphically. The park includes 1200 acres of beautiful groves and walks, with twenty-five acres appropriated to gardens. I went first to the palace, which is full of valuable portraits of the most famous characters in English history, by such artists, as Van Dyke, Reynolds, Sir G. Kneller, and others. Among them are portraits of James I., Charles II., Mary Queen of Scots, Lady Arabella Stuart, William and Mary of Orange when children, Claverhouse, and the Duke of Alva, besides landscapes by Claude Lorraine, pictures by Rubens, Salvator Rosa, and others. There is a clock which belonged to Louis XIV., a candelabra of Napoleon I., and a mirror of the Duke of Monmouth, with a tortoise-shell frame. Three times this palace has been the temporary abode of the monarch, Charles II. in 1633, George IV. in 1822, and the Queen and Prince Albert in 1842. I was shown the bedroom and dressing-room occupied by the latter, which are kept as they were when occupied. The mattress and pillow-covers are of *white satin*. Our republican extravagance has not yet reached this height!

"From the palace I went to the gardens, which are not shown to strangers. As I before said, they occupy twenty-five acres, and are very wonderful. The flowers are chiefly in borders, two and three hundred feet long; there are twenty hot-houses of immense size: one for peaches, 211 feet long; one for apricots, same length; nine for grapes; one for pine-apples, 200 feet long; then one house alone for geraniums, one for fuchsias, one for the various varieties of heath, and several for tropical plants. And yet this is but one of the duke's residences, his chief one being Drumlanrig Castle, farther south in Scotland, besides others and a palace in London.

"*Saturday Morning, Sept.* 20.—I have kept my letter open that I might see if the Cunard steamer, now due, brought

any important news from home, but there is no account of her arrival in the papers.

"We know, however, that Jackson is at Frederick City, Maryland, with a large army, and of course this cuts off all communication between Baltimore and Virginia. I wish you to write to Mr. S——, and ask if there is any way left to get a letter to the children. Ask him to reply to you, and if so, you can send this letter to them. E—— is improving, I trust.

"We hope to leave Edinburgh about the 4th October, and go on to Paris, leaving ourselves ten or twelve days in London.

"May our merciful heavenly Father preserve us all in safety to meet again in our own home! E—— joins me in love.

"Your loving brother, GEO. D. CUMMINS."

Dr. Cummins was obliged to abandon the hope of visiting Paris or London. His wife did not regain her strength, and after waiting in Edinburgh as long as possible, they sailed for the United States the middle of November.

CHAPTER XVIII.

RETURN HOME.

"I am with you alway."

"They cried unto the Lord in their trouble, and he delivered them out of their distresses."—PSALM 107 : 6.

AGED 40.

IN returning to this country, in the City of Washington, Dr. Cummins encountered a fearful storm. The steamer was sixteen days making the passage. The captain was one of the most experienced commanders, having been nineteen years on the route between New York and Liverpool.

The terror of the passengers was fearful to witness. The screams of the women and children and the fear and despair of the men, the shrieks of the wind through the bare spars and rigging of the vessel, the loud notes of the captain's trumpet as he gave orders which could be heard above the noise of the fierce blast by the faithful sailors, the crash of a broken mast, or the rush of water over the sides, breaking away the bulwarks, continued day after day and night after night, and were terrible to hear and bear. The only light was in the stateroom of Dr. Cummins, who was allowed one that he might administer medicine to his wife. The night and day were almost alike, for the fury of the storm was such as to darken completely the port-holes, so that a can-

dle was needed from three o'clock in the afternoon to nine o'clock the next day. Dr. Cummins was requested to hold services for those on board. The rolling of the vessel was so great that even the practised seamen could not walk at all steadily, indeed could scarcely keep their feet. The service held in the main cabin was a most solemn one. A little table was bound with cords to one of the pillars of the saloon; on this were firmly tied two candlesticks with burning candles in them, and by their side lay a Bible and Prayer-Book. The clergyman was obliged to sit on a chair, which was also lashed to the pillar. Around him, as close as they could get, sat, on the floor of the cabin, the women and children, while around the room and at the door stood or crouched as well as they could the men. Moans from one and another broke the hush that was over that little assemblage. The comforting and helping service for a storm at sea in the Protestant Episcopal Prayer-Book was read with deep feeling, and a hymn was sung, which was followed by a few sentences of encouragement, and the minister and his hearers dispersed. They were of all creeds—Roman Catholics, Protestants, and Jews—yet in this time of awful peril they gathered together to pray to the one God for protection.

The scenes that took place on board that ship were rarely strange. Night after night the quiet of the sick-room was interrupted by poor weak women coming to the minister to "save them" or to "pray for them." In the soft tongue of their loved France, or in the harsher tones of our mother-country, they threw themselves on their knees and besought the

minister's help. Earnestly and often he prayed with those who had no Rock on which to lean in that hour of peril, and constantly did he in many ways comfort and sustain the timid. And so the storm wore itself out. Its fury spent itself. A storm long to be remembered by all on board. The captain told Dr. Cummins that "he thought his ship must go down every moment, and no life-boat could live for a minute in such a sea." For four days and nights he had himself lashed to the mainmast, that he might give his orders to the faithful, gallant crew. Here he was fed and stimulated that his strength might not fail. After the fury of the tempest had spent itself he gave the ship up to the command of the second officer, and was taken to the hospital blind and lame and otherwise injured by exposure!

When the ship rode once more on smooth waters, a thanksgiving service was held on board. What a contrast to the first! And yet when the gallant vessel rode into the harbor, the gayest laugh and merriest jokes came from the lips of the thoughtless opera troupe, who in the hour of dire distress vowed unwavering fealty to that God who holds the waters in the hollow of his hand!

During all these sad months of separation from his children, Dr. Cummins had failed to receive letters from home. Almost immediately after he arrived in England, Stonewall Jackson again broke up the Baltimore and Ohio Railroad, so that no communication could be had with Baltimore, and thus no letters could reach the steamers. When, therefore, he set foot once more on his native shores, his heart was filled with sad forebodings. Yet very earnestly did

he try to cast all his care upon God. The invalid wife was tenderly placed in a special car, through the loving care of a dear friend and an official of the road, and in all the comfort of their own home was conveyed to Baltimore. But no children's voices greeted them! No word had reached them of their welfare since August. They only learned that General Lee had retreated from Jefferson County, and had gone to Richmond. Sad were the days and nights spent by Dr. Cummins. He had no heart even for his work when the fate of his children was unknown. Through the great kindness of the same dear friend who had sent on his own car to Jersey City for them, he was enabled very silently and secretly to go at night to Harper's Ferry, where one of the best soldiers of the army of the United States had command. Arrangements were made very quietly by which the anxious father could reach his father-in-law's home, about fourteen miles distant, under a flag of truce. After passing the Federal lines, however, Dr. Cummins was exposed to great danger from the Confederate pickets, as it was still night and very dark. Several times during that memorable ride did he hear the click of the sentry's rifle when he could not give the password. But in two instances he was recognized by his voice by those who had heard him preach years before! Thus did God watch over and keep his servant! At the break of day he rode up on horseback to Judge Balch's house, and with feelings too great for words he entered. Entered to find his beloved ones all safe. We have heard him speak of that moment with such deep emotion as almost to prevent utterance. His first act was to gather the

family together and return fervent thanks to God for his goodness to them all. The mystery was then explained. Letters had been written regularly, but there had been no mails, and they were returned to them or lost. The last that had been sent were in a vessel which passed the City of Washington on her way home!

The next morning, at an early hour, the little ones were taken in an ambulance to Harper's Ferry, and there received by the dear friend who had waited all night in his car for them. Their journey to Baltimore was safely accomplished, and the weary invalid was blessed by the sight of her children after nearly five months' separation. It was a joyful and thankful household which assembled that night in the sick-room to give thanks unto the Lord.

The next summer Dr. Cummins and his family were at Easthampton, Long Island, and there the children had a pleasant interview with the kind general who had remembered "he was a father too," and had sent a flag of truce to escort the anxious father to the Confederate lines. As the youngest child sat upon his knee, and the two elder on each side, the general questioned them merrily about their residence in "Dixie," and the children enjoyed greatly the bright conversation, and were sorry to have it end. They left Easthampton the next day. The sea voyage and rest from all excitement and labor, as well as the great pleasure Dr. Cummins had had in seeing so much that was novel and interesting in the "old country," brought back the needed strength, and he was able to take up once more the heavy duties of his parish.

With a very grateful heart he went through the labors of the winter of 1862–3 with only the aid of a reader. He was strengthened and cheered by the ingathering of that season. It was remembered by many as the beginning of the "new life" within their hearts. The confirmation-classes were unusually large. The Bible-class increased in numbers, and the interest of its members grew. The Sunday-schools gave evidence of great vitality, and the weekly lectures were fully attended, even by those belonging to other churches. We have frequently met with persons who spoke of those lectures as being most precious to their souls, and how greatly they had been missed.

CHAPTER XIX.

CALL TO SAN FRANCISCO, CALIFORNIA.

"Just as God leads me, I would go;
I would not ask to choose my way;
Content with what he will bestow,
Assured he will not let me stray.
So as he leads, my path I make,
And step by step I gladly take,
A child in him confiding."—LAMPERTUS, 1735.

AGED 40.

IN December, 1862, Dr. Cummins received the following letter:

"SAN FRANCISCO, CAL., December 4, 1862.

"REVEREND AND DEAR SIR: I wish as briefly as possible to make a statement to which I beg your serious consideration. It is one which has involved in it, to a great degree, the future character of the Church on the Pacific.

"The congregation of Grace Church has recently erected one of the finest church edifices in the country. The idea is to have this the cathedral church of the diocese—'Grace Cathedral'—and to be forever the home of the bishop when in town. This is to make it the head-quarters of the diocese, and the leading parish on the Pacific. I, of course, cannot pretend to have the responsibility of any charge over it, as my duties and the length of my absences from town must be increasing every year. My connection with it is to be a nominal one to give it a cathedral character. It is intended to elect a dean of the cathedral, who will be *de facto* rector

and have the entire parochial charge, leaving my interest in it merely such participation in the public services, when in town, as he and I may arrange between us.

"I regard this as the most important position in this country. An empire is growing up, and in a few years San Francisco will be the rival of New York. The Pacific Railroad will be built, and then, with a line of steamers to China and Japan, the whole commerce of the East must flow through this port. And yet we have never been able to have here a man of first-rate ability in our Church. The Presbyterians and Methodists are represented by their ablest men, while we are condemned to the merest mediocrity; and now we are forming the character of the Church for the next century. Grace Church is to give a tone not only to the Church in this city, but on the whole Pacific coast. The building up of Grace Cathedral by the right kind of man would infuse life and energy into the whole Pacific Church.

"'The question I wish to put is, whether you would take the place? I have proposed it individually to most of the vestry, and it has met with their hearty concurrence. As to our unity of feeling and purpose, I believe that in 'striving together' for the Gospel there would be no difference on any important point. In all that is *evangelical* (in the true sense of the word) I should be as anxious as yourself. *Party* divisions have never yet been introduced into this diocese, and it is my object to keep them out. I feel that any one coming here and taking this place will be doing a work for the Church which can be opened for him nowhere else; but as yet we have had no one to do this work, never power enough in the pulpit to arrest the attention of these people. A nobler field could not be found for any one to inculcate the Gospel upon their active minds. With regard to yourself, I would say that I have no doubt you are doing much good where you are, but it would be better to be one of those who are to decide the character of the Church for the next century in this rising

empire. Will you telegraph me your answer? I trust it will be favorable.

"Trusting that the Spirit from on High will lead you to decide for the best interests of our holy faith,

"I remain yours faithfully,

"WILLIAM INGRAHAM KIP,

"*Bishop of California.*

"REV. DR. CUMMINS."

A second letter from Bishop Kip, dated December 8th, 1862, reached Dr. Cummins soon after the first. In it the bishop explains more fully his own position in connection with Grace Church. He writes:

"The object of my continued connection with the church is merely to give it the character of a cathedral church. The building is constructed expressly for this object, having in the inner chancel on one side a canopied seat for the bishop, and on the other side a canopied seat for the dean. In the outer chancel are stalls for ten clergy. My connection with it would be, as I remarked in my former letter, *nominal*, and consist in this: that this would be the place where I have my ecclesiastical home, and be found at service when not employed elsewhere. My participation in the services would be merely that which, according to the custom of the diocese, I always take when present in any church at morning service—to read the Ante-Communion Service (except the epistle) and give the benediction. The pulpit would be under your control entirely. As to parochial matters, they are to be entirely under the control of the dean."

This second letter of Bishop Kip was followed by one from Mr. Louis McLane, of the firm of Wells, Fargo & Co., San Francisco. It is dated

" December 9, 1862.

"*Rev. George D. Cummins:*

" My Dear Sir : Bishop Kip has read me his two letters to you, asking you to come here and take charge of Grace Church and parish, and explanatory of the position he desires to occupy towards you as rector. His first letter was written after a full and frank conference between us, I promising to write and urge on you the acceptance of the call. I consider this as the greatest field in the United States for a true churchman, a minister of Jesus Christ with the necessary talent and will to hold his own. You have both qualities, and can do more good for the Episcopal Church here in two or three years than you can do in any other place. You can build up the strongest parish in the State, both as to numbers and good works. I will work with you shoulder to shoulder. I will write to my brother A—— to make you as comfortable as possible aboard the steamer. The climate here is delightful and certainly healthy. Do not decline our call without long consideration. The invitation will leave you free to do as you may wish, either to remain for years or leave after six months.

" Yours sincerely and with respect,

" Louis McLane."

A letter from Mr. McLane, dated December 20th, 1862, is short, and relates chiefly to the promise of most generous aid and thoughtful care on the part of a truly large-hearted man. The letter ends with the sentence : " I sincerely hope you have decided to come here before you receive this." A letter from Bishop Kip, dated San Francisco, February 21st, 1863, was received by Dr. Cummins soon after. The bishop writes :

" Reverend and Dear Sir : I have seen Mr. McLane this morning for the first time since receiving your letter.

"You do not overrate the importance of this position. I do not know one in the Church which could exert so wide and permanent an influence to the whole diocese. I should very much like, if you could come out, to have you do so by June, that I may begin my visitations. The vestry framed a resolution leaving the whole matter to me, with power to make such arrangements with you as I chose. If you will telegraph me that you will accept—you may consider the call offered you—I will summon the vestry and have you *formally* elected '*Rector of Grace Parish*,' with the title of 'Dean of Grace Cathedral.' Please telegraph me as soon as convenient, and let us know when you will come, if you decide in our favor, and I will then forward the formal call.

"Believe me yours very truly,

"WM. INGRAHAM KIP."

This was followed by one of the same date from Dr. Cummins's friend, Mr. McLane:

"MY DEAR MR. CUMMINS: Your letter of the 8th reached here during my absence from the city. The bishop called this morning to say that he had laid your letter before the vestry of Grace Church, and that they had authorized him to urge your acceptance of the rectorship with the title of Dean. The climate is bracing the year round, the nights are always cool. I sincerely trust you will try its effects upon you, if only for a year. You can come on your own terms as to time, and I entreat you to come and stir us up.

"With esteem and regard, believe me your sincere friend,

"LOUIS MCLANE."

A letter from Rev. J. L. C——, bearing date Waterbury, Conn., March 21st, 1863, was received by Dr. Cummins some time after the above was written. We quote from it:

"I have a brother and a nephew living in San Francisco, the latter in a banking house there. He is a member of Grace Church. I have two letters to-day from him urging me to go on to Baltimore to see you, and read to you his letters. He earnestly hopes you will not decline the call. He says he never knew such united and anxious feeling in a parish for any man to become their pastor as pervades Grace Church.

"Yours most sincerely and respectfully in the best of bonds, J. L. C——."

Another letter from the same clergyman, and one from a presbyter of the Protestant Episcopal Church in New York who has since become widely known by reason of certain predictions concerning that church, were received by Dr. Cummins, and were, with those from which we have quoted, the chief information upon which he acted in deciding so important a question.

His answer, after very earnest consideration of the call, was that he could not see it to be his duty to leave his present field of labor, where God had so abundantly blessed him, for another, however attractive that might be.

The spring of 1863 found him as hopefully and faithfully at work as though the moans of the wounded and dying and the cries of the widowed and fatherless were not heard throughout this highly-favored country. With the innate horror of war which he ever felt, it was to be expected that the pastor of a congregation such as St. Peter's—where some sons and brothers and fathers were fighting for the government and some for the South—would feel not only the deepest sympathy for the relatives of these sol-

diers, but would suffer intense anxiety day by day in waiting for news of the members of his flock, some of whom had been brought to Jesus by his preaching.

This constant and severe strain upon his nervous system showed its effects in May, 1863, when his physicians told him frankly that unless he removed at once to a more bracing climate he would be wholly unfitted for his work.

Here his faith and trust in God were fully tested. In the midst of work such as he was accomplishing in St. Peter's, to either be laid aside altogether or have to remove to another field was a sorrow to this servant of God too deep for words, but with all his loving resting on Jesus, he said, "As Thou wilt."

CHAPTER XX.

ANOTHER HOME.

"Moreover it is required in stewards, that a man be found faithful."
1 Cor. 4 : 2.

Aged 41.

JUST at this crisis the following letter was received :

Chicago, May 16, 1863.

"Copy of resolutions passed by the vestry of Trinity Church, Chicago, May 16th, 1863, touching the call of Rev. Dr. Cummins :

"*Resolved*, That the Rev. George D. Cummins, D.D., be invited to become the rector of Trinity Church, Chicago.

"*Resolved*, That J. L. Reynolds, L. P. Hiliard, and John Wright be a committee to communicate the foregoing resolution to Dr. Cummins, and urge his acceptance of the invitation ; and that said committee be requested, if practicable, to visit Baltimore, and in person communicate with Dr. Cummins. Otherwise by correspondence. And if Dr. Cummins prefer to visit Chicago before deciding, that his expenses shall be paid, etc.

"Adopted unanimously. H. E. Sargent,
"*Secretary.*"

A committee visited Baltimore and had a long interview with Dr. Cummins at his home on Madison Avenue.

This question seemed one of easy solution. There

was not much left for him to do. His physicians had decided the matter for him. He felt that they were right; but it was a sad trial to him and his wife to break up their home again and go to an untried field. Still they recognized the hand of the Lord in this, and without a murmur submitted. To bid adieu to the dear friends with whom he had labored all these years—friends who in many ways had wound themselves around his heart, to whom he had so faithfully and lovingly ministered during a time of deep anxiety and fear to all—was a trial too deep for words to one so loving. He shrank from it with a keen sense of all that it cost him. Their home, too, was so attractive, and around it hung many tender associations. But the question admitted of no debate, and, after some weeks, Dr. Cummins decided to accept the call.

The call came in May, but it was not until after midsummer that the matter was finally decided. This interval was passed in a visit to Chicago, that Dr. Cummins might learn more fully of the new field; and in resting from all labor, in New York and Easthampton, Long Island. The first letter we have of Dr. Cummins written at this time is dated Niagara Falls, June 24th, 1863, when on his way to Chicago, having left his family in New York:

"I left you at 7 o'clock yesterday morning. I enjoyed very much the ride on the Hudson River Railroad. Almost immediately we came to the Palisades, and these extended for miles. I noticed that the solid rocks forming them were in some places crumbling, and thought of the Psalmist's expression, 'These all shall wax old, as doth a garment, and as a vesture shall be changed, but Thou art the same.' Soon we reached the region of Sleepy Hollow, where Ichabod

Crane flourished, then by Tarrytown, associated with Andre and his sad fate. Not far from this the Highlands came in view, more beautiful than ever to me, and I passed by West Point, Fort Putnam, Kosciusko's monument, and C——'s Hotel where we passed a part of the summer, of 1855. Then Newburg came in sight and Fishkill Landing, and I thought of Rev. Mr. C—— and your dear sister, now in glory—of their home there and here! The next object of interest were the Catskill Mountains, rising in great beauty and even grandeur, not unlike the mountains around Loch Katrine and Loch Lomond. At 11.45 we reached Albany, not five hours travelling one hundred and fifty miles. We reached Niagara at 10.30, having travelled four hundred and fifty miles since 7 o'clock this morning, in fifteen hours. My room overlooks the Rapids on the American side, where the river makes its mighty leap, and I went to sleep with the sound of the cataract in my ears. I was, of course, weary with so long a journey, but am rested this morning, and am writing to you before going out to view the great works of God."

Later he writes:

"I passed the morning on Goat Island, enjoying the different views of the Falls, and wishing all my loved ones were with me. The mighty waters are still rolling on as ever, unchanged, perhaps, since creation, and undiminished in volume. I repeated to myself Milton's lines:

"'These are thy glorious works,
Parent of Good; *thyself* how wondrous then!'"

Dr. Cummins reached Chicago June 26th, and was received with great kindness by the vestry and congregation of Trinity Church. He describes the church as exceedingly beautiful when lighted up. Chicago reminded him of a European city. Of Trinity Church he writes:

"The front is of stone and very imposing, the sides of brick, with no windows, like Christ Church, New York, and is lighted from above. The interior is beautiful; the pews are of oak, the chancel semicircular, with stained-glass windows. The church is very large, but easy to speak in, though it has galleries. Sunday morning at 10.30 we had service. Mr. G—— and Dr. H—— read the service and I preached. The congregation was very large."

Then follows a full description of how he passed the time while in Chicago, the people he met, and his impressions of that grand city. In concluding the letter he says: "I have promised my friends in Baltimore that I would not decide the question until I returned. It is a momentous question. May our heavenly Father in his great goodness lead me to decide aright!" He speaks of the beautiful lake, and of Wabash and Michigan avenues, and also of the great kindness of the people.

In a letter dated June 29th he writes:

"Let us be unceasing in prayer to God for His guidance. I never felt *more anxious to do right*. I am willing to sacrifice anything to follow his will. I do not wish to leave my present home if by God's blessing I could go on with my work; nor can I tell how a residence here might affect your health."

Under date of July 1st, at Niagara Falls, he writes:

"On Monday, after closing my letter to you, Mr. C——, Mr. H——, and Mr. S—— called for me in an open carriage to drive. We went first to see the process of *raising a block of brick buildings*, for which the people in Chicago have become so famous. These buildings were owned by Mr. H——,

and are five stories high and eighty feet long, and I saw them in the process of being raised several feet from the foundation, and all the occupants pursuing their avocations undisturbed! One whole block in the city, including the Tremont House, a first class hotel, was thus raised, and everything went on as usual in the buildings, and not a piece of plaster was cracked! We next drove to the City Water Works. The water is pumped up from Lake Michigan into a high tower by steam-engines. Then we went to see one of those immense grain-elevators where grain is carried up and down again into the boats by steam power. Some of them hold over one million bushels of grain. Yesterday, June 30th, I left Chicago. Mr. R——, Mr. C——, and Mr. S—— accompanied me to the cars, and expressed very earnest hopes that I would accept their invitation. I promised to give it most earnest and prayerful consideration, and send them an answer at the earliest day possible. They will wait until October 1st for me to begin my work in Trinity. I am writing now from the Clifton House on the Canada side of the Falls. The view is incomparably superior to that from the American side. While sitting on the piazza of the hotel the sun rose, and the rays falling on the Falls made a *column* of rainbow rising upright from the waters."

Dr. Cummins had scarcely reached New York before the fearful riots began. He had taken lodgings for himself and family in Thirty-eighth Street, near Madison Avenue, and there they witnessed many terrible scenes—the burning of the Colored Orphan Asylum, and the procession going to attack the United States Arsenal. Day after day and night after night they heard the wild shouts and howls of what no longer seemed to be human beings made after the image of God, but a number of wild beasts fresh from the jungles of India thirsting for blood.

Finding it no longer possible to remain in the city with any comfort, they removed to Easthampton, Long Island. Their drive to the steamer was a memorable one. The stores on Broadway were closed; the streets deserted; no vehicle to be seen for squares; it was as though a fearful plague had driven every one from their homes, except those who were too ill to leave their beds. Every few minutes the firing was heard and the shouts of the frenzied throng, as madly they marched from street to street, doing their deadly work. Just as the carriage reached the upper end of Wall Street it met the procession of furies, headed, as in the days of the Terror in France, by women armed with axes, hatchets, pitchforks, scythes, and clubs, and with demoniacal faces. By a sudden and skilful turn of the carriage by the coachman a lane was reached, and soon they arrived at the boat, while in the distance was heard the furious yells of the maddened throng.

Dr. Cummins and his family remained on Long Island until the last of September. Finding that sea air and sea bathing failed to restore his wonted strength, he at last decided that it would be wisest to try the climate of Chicago, hoping the change might bring back health and strength. Accordingly he sent his resignation to the vestry of St. Peter's Church.

From one of his most valued friends in St. Peter's he received at this time a letter, from which we quote:

"I sympathize with you most truly, for I know the difficulties that must present themselves in the settlement of such a question. I do not like to say anything lest it savor of selfishness, but this I *must* say, that I am sure not one of your many devoted friends in Baltimore is more anx-

ious for you to stay than you are to do your duty in this whole matter. I am sure all I might say has been weighed carefully by you, but I shall not cease to pray that if it be God's will, you may remain with us. I hope your health may be restored and that you may return here *strong* for the fight you have heretofore so nobly and successfully made for Christ. But whatever may be the result, I shall ever pray that God's blessing may be with you and yours.

"Believe me to be

"Very faithfully your friend,

"T. W. A——."

In a letter bearing a later date the same dear friend writes:

"I learned from Mr. W—— that you had declined the call to Chicago. It would have gratified you to have heard the outspoken, sincere, and hearty expressions of joy and affection in the congregation of St. Peter's, as well as in the community at large, when Mr. W—— gave it out that you had decided not to go to Chicago. I am sure, my dear sir, that your friends do not overestimate your power for good to this community. It will be a happy day to us all if God shall return you to us with renewed strength. Your friends have an unfaltering confidence in your desire to know and do his will in this as in other things."

The acceptance of the call to Chicago saddened many hearts in Baltimore, and this trial was felt the more for their having heard the rumor that it had been declined.

Another letter from the same valued friend, bearing date August 24th, 1863, was received by Dr. Cummins while at Easthampton:

"My Dear Doctor: I need not say that the announcement in your letter caused me great pain. It seems like a complete unsettling of my relations with St. Peter's, which were so pleasant under your ministration. Our acquaintance with you has ripened into strong personal affection and esteem, which separation will not lessen. You will carry to your new home our love and best wishes; and we shall ever thank God for the privileges we have enjoyed under your ministry.

"The motive which moves you is one of the strongest that can be presented, and ought to weigh heavily with any man who regards properly the life which God has given him. The expressions which I have heard respecting your removal have generally been those of unmixed affection and unabated love.

"We shall miss you, dear doctor, more than I can tell you. To my dear wife it is a real trial.

"With sincere affection, believe me to be as ever,

"Your sincere friend,

"T. W. A.——."

A meeting of the vestry of St. Peter's Church was held August 21st, when the usual resolutions were passed, accompanied by expressions of deep regret at the severance of the ties which had bound them together for so many years. The document ends with the following sentence:

"Earnestly hoping that by God's blessing the change contemplated may be the means of restoring you to health and strength, so that you may be able to continue for many years the work of the ministry in which you have been so eminently successful."

The last of September Dr. Cummins took his

family to St. Catherine's Wells, Canada, where they remained for eleven months, that Mrs. Cummins might be benefited by the waters. During this time Dr. Cummins filled all his appointments in Trinity Church, Chicago, only visiting his family occasionally and for a few days at a time.

CHAPTER XXI.

LIFE IN THE GREAT WEST.

He liveth long who liveth well—
All other life is short and vain;
He liveth longest who can tell
Of living most for heavenly gain.
* * * * *
Sow love, and taste its fruitage pure;
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moon,
And find a harvest-home of light.—BONAR.

AGED 41.

THE story of the life of Dr. Cummins while rector of Trinity Church, Chicago, will be best told by extracts from letters written by himself. They are journal-letters, telling of his daily work.

The first we have is dated

"*October* 3, 1863.—I trust that I feel more than ever desirous to glorify God by consecrating my time and talents to him in the work of winning souls. I shall strive to live more closely than ever to my Saviour, knowing and feeling that in this is our only true blessedness. I know that your prayers will be offered for me to-morrow, and always, that I may be faithful and grow in holiness continually.

"May our loving heavenly Father keep you under the shadow of his wing! Tell G—— that he must now be more than ever gentle and kind and thoughtful to supply my place. Kiss darling E——, and tell her to try to be a dear child of

Jesus. I trust my precious L—— will daily grow in grace, and in likeness to the blessed Saviour.

"*October* 4, 1863.—My first Sunday in Trinity Church as its pastor! It was an occasion of great interest and, I trust, of profit to all who participated in the services. About 10 o'clock I went to the church, and found a bright fire in the vestry-room, and everything very comfortable. Every time I am in the church I am more favorably impressed with its beauty; everything is in such excellent order and so conveniently arranged. At 10.30 the services began. The church was filled, galleries and floor, notwithstanding the rain-storm. Dr. H—— read the morning prayer. I took the Ante-Communion Service. The music was the finest I have heard since I listened to the choir of St. Bartholomew's, New York, when under your brother's charge.

"The organ is a very large one, and the voices wonderfully fine. I regret that it is not more congregational, but this, I hope, will be gained in course of time. I preached from Col. 4 : 17. The people listened attentively, and seemed to feel it as I did. On returning to the chancel for the communion I was surprised to find so few remaining: such a contrast to St. Peter's! You will see how great a work is to be done here! We had the chancel-rail filled only five and a half times. The communion was so soon over that I did not feel fatigued. I wish you could look into my room where I am now writing, and see how cosey and sweet it is. I am sure you would be glad.

"*Monday.*—All day yesterday the weather was very inclement; the church, however, was well filled. My text was from Psalm 87 : 2, 5, 6. The singing was even finer than in the morning. I never heard anything more delightful than the psalm and hymn. I felt quite bright at the close of the day's work, and hope I may feel stronger in this cool climate. Mr. C—— is to have me at his house one evening this week to meet some of the Trinity Church people; he is also going to drive me this

afternoon to call on Bishop Whitehouse. During the half-hour I was out this morning the bishop called with Rev. Mr. W—— and Judge O——.

"*Tuesday afternoon*, 5 *o'clock.*—Mr. C—— and I started at 4 for the bishop's. We found him in, and sat half an hour with him. He received me very cordially. I told him I had only resided in two dioceses, Virginia and Maryland, and in both my relations to the bishops and the authorities were very pleasant and harmonious, and that I hoped it would be so here. He invited me to meet some friends at his house Thursday evening, and Mr. C—— also. I accepted the invitation. Mr. C—— seems to be very happy that I have come to Chicago. After tea went to the vestry-room to attend a vestry meeting. I am very much impressed with the *energy* of the gentlemen and their liberality.

"*Wednesday evening.*— This morning at 9 o'clock I left the depot of the Galena Railway with Mr. and Mrs. R—— for the home of Mr. B——, fifteen miles from Chicago. In an hour we reached his beautiful residence, surrounded by lovely grounds, gardens, and a conservatory. The dwelling is large, and filled with beautiful works of art. Mrs. B—— soon came in, and to my surprise I found her to be a niece of Mr. M. P——, of Clark County, Va., and of Captain Richard L. P——, of our congregation in Norfolk. Mr. B—— took us around his grounds, and then showed us what above all things interested us—a magic-lantern and views, in nineteen boxes, pictures of views in Europe, exquisitely painted, for which he paid $50 each; all kinds of insects and plants, three or four hundred plates in all; all the heavenly bodies, and all the movements of the solar system in motion, caused by most delicate machinery. All these, and an oxyhydrogen microscope of wondrous power, and a solar microscope, and other inferior microscopes, he purchased for $8000. They were the effects of a

German who devoted his life to them, and died here of despondency and want of success. I would go hundreds of miles to see them exhibited at night. The oxyhydrogen microscope requires oxygen gas to be manufactured to light it properly. Mrs. J—— is the same lovely old lady we knew in Norfolk, and was delighted to see me. Our conversation was chiefly on religious topics, and we were of one mind and heart. Mr. B—— is a very earnest Christian and a thoroughly evangelical man. He has a chapel on his grounds, and holds services himself as lay reader. He translates sermons of German and French divines for the congregation. You may imagine my delight in meeting such a man. On returning to Chicago, I called at the American Express Co. to see Mr. F——, who is at the head of the company here and one of my vestry. The office is immense, and crowded with clerks and goods—indeed, everything here is on a gigantic scale. Mr. H—— is going to send you a box of fine grapes.

"I have been visiting in the congregation every day since I arrived. The vestry are very kind. Mr. and Mrs. H—— have urged me to be their guest while you are at St. Catharine's. They are as hospitable as Virginians. To-day I went out to see about sending you money. I went to Mr. C——'s office and told him what I wanted to do. 'Very well, Dr. C——,' he said, 'I will see the treasurer, buy the silver, have it boxed up and sealed in my office, and sent off by express without any cost to you, as I know Mr. F—— will not charge you anything.' Is not this doing a kindness in a generous way? Chicago is a wonderful place, so full of novelty, and unlike our Eastern cities.

"*October* 9, 1863.—I am more pleased with Chicago each day; the lake is always an object of great interest, and on every side are things to excite surprise and admiration. The energy and progress here are almost incredible. At 7.30 P.M. I had my first lecture in the lecture-room of the church. It was well filled, and the ser-

vice very pleasant. Mr. H—— remarked, after coming home, that in a few weeks we would be driven into the church by the crowd. In the afternoon I went out with Mr. H—— to his office. It is in the Court House. I went through it and admired the completeness of all the internal arrangements. We also made several visits. Thursday at 7.30 Mr. H—— and myself went to the bishop's, and there met a large company. I knew but few persons. The bishop was very courteous and attentive. I am engaged this evening to meet some friends at Mr. R——'s. I intend to stop a day at St. Catharine's on my way back from Baltimore, and will see father and mother on my way on.

"*Friday afternoon.*—Your letters have just come. One from each! I knelt down after reading them to thank God for all his goodness to me in giving me such a home-circle! May his loving-kindness ever be your portion, and may he give to both of us and all of us the blessedness of resting in his love—of living in the consciousness of his favor! Do all you can for the poor sufferer, and to any others you hear of. God is so wondrously good to us, we ought to be ever ministering to others. To-day at dinner Mr. and Mrs. H—— said they could not think of giving me up this winter. I have never met with greater kindness. I can have a most comfortable study at the church; the rooms are beautifully fitted up with shelves. Indeed everything is as delightful around me as any heart could wish, except the absence of my precious family. Mr. H—— has a nice horse which he insists that I shall ride every day. I have felt much stronger ever since my arrival here; it is certainly a bracing climate and a deeply interesting place. There are 4000 Confederate prisoners here; I am to preach to them next week. All the clergy take part in preaching to them. There are many professing Christians among them.

"*October* 12.—On Friday I was visiting all the afternoon and making inquiries concerning an assistant. Friday

evening I took tea at Mr. R——'s, and met the bishop and Mrs. W——, and the Rev. Mr. Cheney and wife. We passed a pleasant evening. Saturday morning was busy with Mr. C—— in trying to have the chancel window shaded, the light being too trying to the eyes. Saturday evening went to the rehearsal of our choir, to show the interest I feel in their work. I enjoyed listening to them very much. There is much musical talent in Chicago. Sunday morning dawned brightly and beautifully. Mr. R—— sent me your letter. It made the day a glad one. I think it wise to engage Rev. Mr. C—— as tutor to L—— and G——. The *Times* reports my sermon on Sunday in full. We had a noble congregation. The vast building was filled in every part. I had no one to assist me, but went through all the services without fatigue. The church is so easy to fill. At 3 o'clock I went to the Sunday-school. At 7.30 P.M we had service, and Mr. Cheney read for me. The church was crowded like St. Peter's used to be. The church has in all 256 pews. Many have been rented this week. I was sent for in the afternoon to visit a poor woman. This is Tuesday. Last night I had a meeting of the teachers of the Sunday-school to consult about the improvement of the school. It was very pleasant. Mr. R—— will become our superintendent.

"*October* 14, 1863.—Making visits all day in Mr. H——'s carriage. At 6 met the vestry at Mr. C——'s. We are starting anew a sinking-fund system to pay off our indebtedness; Mr. C—— thinks we can pay all by Easter. If so, they will build a rectory. I took my first ride this morning, and am charmed with the horse. I am to use it each day as my own. Mr. H—— insists upon getting a new saddle, bridle, and whip. He is the kindest of men. Last night Mr. and Mrs. C—— invited me to come and be with them all winter. Are we not blessed in such friends?

"*October* 15.—Each day I am more and more delighted with Chicago; it is a very interesting city. The Lake is

never-wearying in interest, almost as much so as the ocean. Wabash and Michigan avenue are very beautiful—the one looks immediately out upon the unbounded expanse of water, and the other, Wabash, is very wide, and has two rows of trees on each side, of the avenue ten or fifteen feet apart. 'The lines have indeed fallen unto us in pleasant places.' I send you a copy of the *Times*, and also a most wonderful and powerful letter from dear Bishop Hopkins to Bishop P——. It is a tremendous blow, a Titan's stroke, and he promises to follow it up with a book, if spared. . . . I cannot resist the conviction that God will yet raise you up and give us years of joy in the future. But his blessed will be done in you and in me always, and ever, and alone!

"*October* 17.—I went out yesterday to purchase the books. I bought Macduff's 'Hart and the Waterbrooks,' 'Grapes of Eshcol,' 'Thoughts of God,' and 'Arthur Vanderleur's Life.' Mrs. H—— sent you another box of grapes, and Mr. C—— a box of game. Rev. Mr. Cheney read again for me last night. I preached from St. John 12 : 25. The church was filled with an immense audience. It is a wonderful field, and may well excite one to fervor and diligence. I am especially thankful that, although the church is so large, it is so easy to fill with the voice as not to weary me in preaching. The ventilation is so good that the air is not oppressive even from such a crowd. To tell you of other kindnesses, Mr. S—— has sent me passes to go all the way to New York by the M. C. R. R. and its connections. Is not this most kind?"

The next letter is dated Baltimore, October 20th. In it Dr. Cummins gives a graphic description of the scenery on the Pennsylvania Central Railroad crossing the Alleghanies. He then tells of his busy life while in Baltimore, superintending the packing of the furniture, books, etc., in their home on Madison Avenue. He writes:

"I am still uncertain about getting to Jefferson County. All is confusion here. General Lee's movements are mysterious and incomprehensible to the government. No one knows where he will turn up. Last Sunday a serious disaster befell the gvernment forces at Charlestown, Va. General Lovejoy was a classmate of mine at college."

In the midst of heavy work he found time to call and see all his dear friends of St. Peter's, "who were all most kind and affectionate, but feel my leaving deeply." During his stay in Baltimore he was the guest of William Prescott Smith, Esq., where he was most affectionately welcomed and made very comfortable in his elegant home. In a letter dated Baltimore, October 24th, he thus describes the Sunday passed with his former congregation:

"This morning at 10 o'clock I started for St. Peter's, and went into the Sunday-school, spoke to all the teachers, and addressed the children. At 11 o'clock I preached. The church was thronged and many were standing. It was a very interesting service. My text was 2 Cor. 4:5. I baptized Mr. D——'s child and one of Mrs. H—— S——'s. I hope to leave for St. Catharine's Tuesday night at 8.30. May our Father ever bless and keep you all, and bring us in safety to meet once more!"

On his return to Chicago, Dr. Cummins writes thus, under date of November 4th:

"Again I am in my new home, and my song ought to be unceasing of the loving-kindness of the Lord. I have travelled in these past two weeks two thousand two hundred miles, and was mercifully saved from all danger. The few brief hours we spent together were precious beyond all esti-

mate, and so soon passed! but let us be thankful for such a mercy, and not indulge in sad thoughts. I found the ground covered with snow here, though in St. Catharine's we had rain. Yesterday at 10 o'clock I went into the Sunday-school, and found good Mr. B—— in his place as superintendent; a gentleman came in to instruct the children in singing, and they sang very sweetly. I had all the service, as Mr. T—— failed to make his appearance, but, strange to say, I was but slightly fatigued. Many pews have been rented since I took charge of the church, and all is encouraging. The great fair for the benefit of the sick and wounded soldiers is attracting many to the city. One day seven thousand dollars were taken in, and last week twenty thousand dollars! This is the way they do things in this wonderful city.

"*November* 4.—Mr. C—— went with me to a printer to have some circulars and Bible-class questions printed."

From the circular we quote a portion of the contents, that an idea may be had of what the routine of work was then at Trinity:

"SUNDAY.—Divine Services at 10.30 A.M. and 7.30 P.M. Holy Communion on the first Sunday of each month, and at Christmas and Easter. Sermon to young men on the first Sunday evening of each month.

"The Sacrament of Baptism is administered to infants on the third Sunday afternoon of each month, at 3 o'clock.

"The Parish Sunday-school meets each Sunday morning at 9 o'clock.

"WEDNESDAY.—Divine Service and Lecture in the lecture-room of the church at 7.30 P.M. The course of lectures for this season is on the Acts of the Apostles, or the History of the Apostolic Church.

"FRIDAY.—The Rector's Bible-class for Adults of both sexes meets in the Lecture-room at 7.30 P.M. each Friday.

"A Preparatory Service and Lecture will be held before the Communion on Saturday, at 7.30 P.M., preceding each Communion Sunday.

"CHURCH OFFERINGS AND CONTRIBUTIONS.

"On the first Sunday of each month the collection is for the poor and needy, to be disbursed by the Rector.

"On the third Sunday morning of each month, except July and August, a special collection will be made for the following charities, in this order:

"JANUARY.—Foreign Missions of the Church in Africa, China, Japan, Greece, and South America.

"FEBRUARY.—For the Sunday-schools of Trinity Church.

"MARCH.—The Diocesan Fund—Support of the Episcopate.

"APRIL.—Church Publishing Societies.

"MAY.—Feeble Parishes and Missionary Stations—Church Extension beyond the Diocese.

"JUNE.—Distribution of Bibles, Prayer-Books, and Tracts.

"SEPTEMBER.—City Missions and other City Charities.

"OCTOBER.—To aid the Education of Students for the Ministry.

"NOVEMBER.—Diocesan Missions—Church Extension in Illinois.

"DECEMBER.—Domestic Missions in the Territories and destitute places in our own land.

"THANKSGIVING DAY.—Special Collection for the Aged and Infirm Clergy of the Diocese, as directed by a Canon of the Convention."

In the same letter of November 4th he speaks gratefully of the generosity of one of his church members in presenting him with a valuable set of trappings for the horse he rode—"another instance of great generosity on the part of this people."

Through the generous and thoughtful care for their rector's comfort, ample means had been provided, apart from his salary, to pack and bring on his furniture, library, etc., from Baltimore. A kind friend provided a safe place to store all until a home could be occupied by himself and family.

In concluding the same letter, Dr. Cummins writes :

"Many, many thanks for your kind words of advice. I *love* them. May God keep me humble, and near to the cross of His dear Son.

"*Sunday afternoon, November* 8, 1863.—I have not felt before such a longing for the society of my loved ones since I left you. Oh ! that we may feel a greater longing for the society and friendship of Jesus and 'the spirits of just men made perfect' in our heavenly home ! Here we can be together at the longest for only a few fleeting years, but that fellowship is eternal. May God in His infinite mercy keep me humble, pure, loving, and spiritually minded, and sanctify me daily, and all my precious family, for His heavenly kingdom. I pray to do my duty faithfully to perishing souls, to preach more earnestly than ever the love of Christ, and to know nothing beyond my work. My field is indeed a wondrous one, and crowds come to hear ; there is a vast deal of irreligion here, and I try to preach only of the soul's salvation or loss, of Christ, of mercy, of redemption.

"This morning Dr. T—— read the service for me, and I preached from Phil. 3 : 14. The congregation was very large. Every time I enter the church and see such a throng my cry is for more grace, more power, more fidelity to preach Christ aright ! Tuesday night the church will be open to give young men a choice of single sittings. Thursday afternoon the Ladies' Sewing Society is to be revived. My assistant will be here next Sunday.

"*November* 9, *Monday.*—At 7.30 yesterday we had service. I preached from Matt. 22 : 13. It was, I trust, a blessed day to me. I tried to preach the love of Christ more earnestly than I have ever done ; the congregation seemed to listen with interest, and I trust God will bless His word each time to the salvation of some souls. I was not at all fatigued. I cannot doubt this climate will be of great benefit to my health ; already I feel stronger than I did in Baltimore. I have spent this morning in visiting. This afternoon at 5.30 I went to a supper given by the Young Men's Christian Association to the clergy of Chicago. The object was to make a report to the clergy of their work, and they adopted the English custom of a feast beforehand. About sixty were present, including all the prominent evangelical clergymen of the city and a number of laymen. We had a very handsome supper, after which reports were read from the different committees, and speeches from a number of the clergy.

"*November* 11.—I rejoice to hear that dear G—— is taking lessons in music and drawing. The arrangement about the children's studies is a delightful one. In D——'s and your work for our friends do not forget Mr. B——. I have no truer or nobler friend than he is among all my people here. May our blessed Saviour ever be your friend and comforter !

"*November* 13.—I closed my letter to you about 3 o'clock, and started for Mrs. S——'s residence, about five miles from Chicago, where the Ladies' Society was to meet. There were about forty ladies present. I addressed them, telling them that I wished them to work for my assistant, who would also be a missionary in the city. They entered very cordially in my plan. At 8 o'clock I read a chapter, and we sung Bishop Ken's evening hymn, 'Glory to Thee, my God, this Night,' and I offered a prayer, and so we broke up. It is a pleasant way of bringing the families of the congregation together."

CHAPTER XXII.

SOWING THE SEED.

"Blessed are ye that sow beside all waters."—ISAIAH 32 : 20.

AGED 41.

NOVEMBER 16.—"Yesterday, Sunday, the storm kept the ladies home, but I had a good congregation of gentlemen, both morning and night. We have had our first teachers' meeting, and are about to introduce the missionary system into the Sunday-school, and I hope it will add very much to its efficiency and interest.

"*November* 18.—I am now constantly occupied in visiting the congregation, and hope to get through before Christmas, though we are continually adding to the number. I have not yet had a single case of sickness in the congregation. Is not this remarkable? I am very glad to hear such pleasant accounts of the children's studies, but do guard dear G—— from studying too much.

"*November* 21.—Thursday at 5.30 o'clock I went to Mr. A——'s house, our junior warden, where the society met. There were thirty ladies present, despite a hard rain. We had some sweet singing by Miss M——, one of our choir. I met there Dr. DeL. M——, one of my parishioners just returned from Europe. He spent a week with Sir James Y. Simpson, in Edinburgh, this autumn. He says that Sir James is just as great an enthusiast in archæology, in religion, and in our war, as when we were there. At 8 o'clock we dispersed, and Mr. H——'s carriage was sent to take me to Rev. Dr. C——'s. It was his birthday, and he is in the

habit of having the clergy at his house to supper. Gold is up to 154 now ; the cause is an anticipation of danger to General Burnside, who is besieged by Longstreet. I have not written you any thing about the war. It is too mighty a theme for a letter ; I must wait until we meet. At the end of three years it seems as far from a conclusion as ever. May God in mercy bring us peace ! Yesterday I had a charming ride, and feel better for every one. At night I conducted the Bible-class ; the attendance was large, and the exercises very pleasant. To-day I have been busy directing the unpacking of my books and table, and arranging them. It has been a busy day, but the room looks so home-like with my books on the shelves ! On Sunday we had a service which lasted nearly two hours and a half. I had to read a pastoral letter from Bishop W—— about Thanksgiving, and take up a collection for diocesan missions, which amounted to one hundred dollars—the largest they have ever taken for that purpose, Judge O—— says. I want to make it one hundred and fifty. I have prayed for you in church and in my own room. May our Father be your comforter in all your suffering !

" *November* 26.—This is a day set apart for thanksgiving to God, and I have tried to ' count up my blessings,' and find that they are innumerable. How great is God's goodness to me in my restored health, in my ability to labor in His blessed service, in my many friends, in my comfortable position, and the hope of your improvement, but above all in the love of Christ, in His unwearied forbearance towards me, and His loving-kindness ever new, ever fresh ! For all these I bless and magnify His holy name, and desire to renew my dedication of myself this day to His service and His glory. May He take me and mine and make us all and altogether His, and sanctify us by His Holy Spirit ! I have a difficult work to perform to-day, but hope to go through it with His help. I have chosen as my theme, ' The Christian's Ground of Hope for the Future of his Country,' and my text

is Psalm 20 : 7. Mr. C—— and Mr. R—— had my sermon printed in the daily papers. Yesterday I called on Dr. D——, of New York, who came to Chicago the night before. Dr. and Mrs. C—— came up to the chancel to speak with me. Dr. C—— has been on a tour of duty in the West. I am delighted to hear of the children's rapid improvement under Rev. Mr. C——. I am still more delighted to know that L—— is engaged in ministering to the poor and the sick ; it is a blessed ministry of mercy, and I hope she will grow up finding it to be her greatest delight. Nothing, I think, more surely ripens in any one all the loveliest Christian graces.

"*November* 28.—Thursday I went to see Dr. D——, of New York, and took him to see our church. The doctor thinks Trinity next to St. ——'s in New York in size, and very beautiful. St. ——'s has two hundred pews on the ground-floor, and Trinity one hundred and eighty. Dr. D—— has never been to Chicago before, and is surprised at all he sees here. In the afternoon I buried the young man whom I was called to see Sunday night. The weather is now very cold. Winter has set in. You will be amused when I tell you that a large white owl flew into the church, and has quietly seated himself on one of the projections in the chancel very high up, and there he sits, grim and solemn, not in the least disturbed by the music, preaching, or the presence of the people !

"*November* 30.—Thermometer at 10° Fahr., yet we had a full church yesterday. Dr. D—— was present. Dr. Van D—— read for me. I preached from Exodus 32 : 26. You will be glad to hear that not a single desirable pew remains unrented. We hope all the debt will be paid at Easter. . . . All is anxiety and excitement about war news, and I fear the next few days will be full of eventful tidings.

"*December* 3.—Went to the meeting of the Board of Managers of the Aged Women's Home. Visited morning and afternoon.

"*December* 6.—Bishop Lee, of Iowa, preaches for me to-

day. He is here soliciting aid for his school for girls at Dubuque. Friday evening we had an interesting meeting of the Bible-class; the answers were very prompt and correct. Saturday was devoted to visiting. I dined at Mr. E——'s with Bishop Lee, Bishop W——, of M——, and Rev. Dr. C——. On Saturday I had the Preparatory Communion Service, the first held in Trinity for years. It was well attended. Our communion list is very small for so large a church. A mighty work is needed to be done here for Christ and the salvation of souls. Worldliness prevails everywhere. This is a day I can never cease to praise, so bright, so beautiful, so perfect—'The bridal of the earth and sky,' as George Herbert sings. Dr. A——, from Quebec, read the morning prayer; I read the Litany. The bishop's text was, 'And I saw a great white throne, and him that sat on it'—a most excellent and faithful sermon. I longed for you and the children, and thought of my precious daughter at communion at the same hour with me, and prayed that God would make her a shining light in His church. This afternoon I preach to the children."

The next letter from Dr. Cummins from which we quote is dated

"*December* 11.—This is my birthday. I am now forty-one years old. It has been a day of many thoughts, some sad and others cheering. How profound and unceasing ought my gratitude be to God that He has permitted me to live so long, and above all, that more than half of my life has been spent in preaching the unsearchable riches of Christ! for I commenced my ministry when I was only twenty years of age. Alas! I can look back upon a record blotted and marred by ever-recurring failures, infirmities, and sins, and yet one thought cheers me amidst it all. I trust I am slowly gaining mastery, and making some improvement in Christian character. I have this day renewed my consecration to God, and as I can-

not look forward to twenty years more, and have no right to count upon a single year, I would be more earnest and devoted in my work of winning souls to Christ, knowing 'that the night cometh when no man can work.' How strange and eventful has our life been! The changes in our homes, your long-continued illness—surely we ought to feel that God is disciplining us by His providence and His chastenings to purify us and make us meet for heaven. And while He chastens us, His mercies are not restrained to us. In the midst of the awful calamities to our land, and while so many of our old friends are in desolation and suffering of every kind, we are blessed with an ample support, our precious children spared to us, and the eldest, we trust, a child of God! Let us dwell on these blessings, and not on our trials; and let us draw nigh to God, and commit all to Him and trust Him for the future.

"*December* 14.—I have nearly gone through my visiting-list of one hundred and seventy-five families. The work here is very light, having few sick persons to visit, and the climate is so bracing that I trust by God's blessing my health may continue to grow stronger. We have no poor people in Trinity Church, but I intend to start a mission in some destitute part of this city, and have my assistant preach every Sunday afternoon there, and also establish a mission Sunday-school.

"*December* 16.—What a joy I have had to-day in receiving your letter telling me you are better! My heart was full of gladness and gratitude; and yet I had not read it half through before my heart was filled with anxiety over our dear boy.

"'Bits of gladness and of sorrow
Strangely crossed and interlaid;
Bits of cloud-belt and of rainbow
In a deep alternate braid.

"'Days of fever and of fretting,
Hours of kind and blessed calm;
Boughs of cedar and of cypress,
Wreaths of olive and of palm.

Noons of musing, nights of dreaming,
Words of love, and ways of strife—
Tears of parting, smiles of meeting,
Paths of smooth and rugged life.'

"These are Bonar's sweet lines, and I have more for you when we meet. May our heavenly Father restore our boy to health!

"I wrote to-day to our dear boy, urging him to give his heart to Jesus now in his childhood, before days of sin and sorrow come to him. I have felt very anxious about him since receiving your letter, and have again and again committed him in prayer to God. Snow-storms follow each other here in quick succession, and the pavements are covered with ice, and the Lake roars like the ocean. I hope these storms will not prevent my getting to St. Catharine's.

"*December* 19.—Just heard of the death of dear Dr. May, of the Virginia Seminary. He ever impressed me as walking so closely with Christ. May we strive to copy the example of two such friends as Dr. and Mrs. May!"

At this time Dr. Cummins received a sad letter from an old friend at Norfolk, Virginia, whose delightful home was his and his young wife's home also for several months when they first went to Norfolk:

"NORFOLK, December 17, 1863.

"MY DEAR FRIEND: We have passed through sore trials since I last saw you, and a sad change has passed over our comfortable and happy home, which I have decided to abandon and seek another in Baltimore. I and mine have much to be thankful for in the midst of the troubles that afflict our people. I will not harrow you with the recital of the sufferings that have been endured by our people, now reduced almost to pauperism.

"When you write, do so as in olden times to a sincere friend

who has never lost his interest in you and yours. I hope Mrs. C——'s health is improved, and that yours has not given way. L—— and G—— are no doubt realizing the bright promise of their childhood. Remember me most affectionately to them. Mrs. T—— joins me in kindest remembrance to Mrs. C—— and yourself.

"Your sincere friend, T—— T——."

"*December* 23.—Oh! there is such a work to be done here for Christ that every opportunity to preach Him is precious. To-day I received the inclosed letter from Norfolk. It is very sad and touching. How wonderful are God's ways! And how unspeakably precious to know that He is always good, merciful, loving, just, and wise! I cannot nor would I dare to predict what the end of it all will be. That God is working out His will through the wrath of man, I must ever believe. But one thing seems wonderful to me: how gigantic a work of charity He is placing upon the nation. Here are hundreds of hospitals filled with sick and wounded, soldiers' families in need and suffering, and, last, the hundreds of thousands of the poor colored people needing so much to keep them from the jaws of death.

"*December* 23.—I wish to establish a Mothers' Meeting in our midst, and use every other instrumentality that may elevate and bless my people. There is a vast deal to be done here, and we have a noble church and a grand field, and we ought to be happy in doing the Master's work. It is vastly harder to suffer and wait than to work, and surely He means only to purify you through patient waiting and enduring. May He draw you nearer to Himself by this fellowship in suffering with Him which He has called you to share!

"*December* 24.—This is Christmas-eve, a time when we are accustomed to gather in our own home-circle and make each other happy by our little gifts. I feel quite lonely this evening, as it recalls our happy hours in by-gone years."

Dr. Cummins left Chicago, after his duties were over at Christmas, for St. Catharine's, where he passed a few days, and then returned home with his son, whose health had not been very good, and a change of air was thought desirable for him. They had a memorable journey back, encountering one of the most severe snow-storms that had been known for twenty-seven years. Through the great kindness and thoughtfulness of one of his vestry, who was then General Superintendent of the Michigan Central Railroad, he was made more comfortable than others, but his kind friend Mr. S—— was severely frosted through his generous exertions to relieve the sufferers. The cold was intense, thermometers standing at 36° below zero, so that all who were at all exposed to it suffered severely, and in many cases were fatally injured. Much anxiety was felt for the safety of their pastor, but through God's mercy he and his young son were spared from injury. In returning to Chicago Dr. Cummins felt more deeply than ever his separation from his family under such circumstances. After speaking in one of his letters of this trial, he adds :

"But it would be ungrateful and sinful to allow such feelings to prevail, for we are in the path of duty, trying to act wisely and for the best, and God is so merciful that we must dwell chiefly on His loving-kindness."

In a letter dated January 12th, 1864, he records the kind acts of several friends :

"Mr. S—— G—— gave a pair of valuable skates. Mr. W—— also remembered us, and good Mr. S—— came to

offer us a horse and sleigh. Every day we are receiving some new token of kindness from our friends. Mr. H—— sent you five dozen partridges. He and all our friends were greatly pleased with the gifts. Surely, as father writes, 'the lines have fallen unto us in pleasant places.' We are surrounded by the very kindest of friends, so thoughtful in ministering to our comfort."

After Dr. Cummins returned to Chicago, the 1st of January, his wife and children removed from lodgings to a furnished house. He writes, January 14th:

"I have followed you to the house to which I trust you were able to be moved on Monday, and I try to imagine how you are fixed, and hope that you will find it comfortable. I am happy to know you are in a home of our own. As I write, G—— is studying. He is almost my constant companion, and a great comfort to me.

"*January* 15.—I have been deeply touched to hear of the kindness of Rev. Mr. R—— and his family to you in moving and arranging for your comfort. Surely we are most highly blessed with such kind friends ministering to our comfort here, and such sweet Christian spirits ministering to you there. May God reward them!

"*January* 18.—I have been constantly occupied since my return with parochial work. My Bible-class is very pleasant and well attended. The lectures Wednesday evenings seem to be of great interest to my people, and the Sunday congregations are very large. I had last evening a long visit from a Baptist clergyman who is coming into our Church. I advised him to place himself under the guidance of Bishop McIlvaine. During his visit Bishop W—— called with his chaplain and sat a long time. The bishop came to ask me to preach an ordination sermon next week. Had a long letter from W—— W——, of Leesburg, Va. I will do all I can in

sending him the Bibles and Sunday-school library. Dear G—— has been quite ill, but is now much better. He has been enjoying a splendid copy of Audubon's Birds, and a Portrait Gallery of Indians, to-day. Among the latter he found the chief of the Six Nations and grandfather to Mr. K——, whom we met at St. Catharine's, and who is going to Europe with Dr. McM——. I have not had time to read 'Say and Seal.' Would that we had more such choice spirits as Miss Susan Warner and her sister!

"*January* 20.—Our dear boy is quite well again, for which I am deeply thankful. I went out to-day to see about several matters; had a long chat with Mr. C——. He spoke of the rectory, and said he had told Mrs. C—— how beautiful our home was in Baltimore; that he had a glimpse into the dining-room from the parlors, and that he wanted to have the rectory here in the same tasteful style. Went to see Mrs. S——; found her more ill. She is an earnest Christian, and is willing to die if it be God's will. How precious it is to find such firm faith in one to whom life has so many attractions! Mr. C——, Mr. F——, and Mr. S—— called to ask me to allow my sermons of last Sunday to be printed, but I declined. Kind Mr. S—— has just sent me a valuable work, 'The Life and Times of John Huss,' in two volumes; it is just out. I have thought that it would be improving for us to select a verse of Scripture to make the theme of our meditation conjointly for one week. We will then be dwelling together upon the same precious truths of God's Word. I will select one this week, and you can do so the next. Mine is Philippians 4 : 3, and may the blessed Saviour make us to realize it in our own hearts in this our time of trial! If we trust Him, He will turn our sorrow into joy, and after these weary days make our life bright and blessed in our united effort to serve and love Him. To-day I sent off a copy of Mrs. Hoffman's Memoir to Miss Warner.

"*January* 25.—Took tea at Mr. C——'s with G——.

They were very kind. Mr. C—— says G—— is a splendid fellow. Had a long talk about Trinity, the rectory, and my work. It is always helping to hear his enthusiastic remarks about the importance of my work, and of my influence for good. He says he always shall think it a most happy arrangement that he went on to B—— and was able to see you and get you on his side, and that he was so glad to have seen our lovely home. Yesterday, Sunday, I took up a collection for foreign missions—one hundred and eighty dollars. At night preached from Isaiah 5 : 4 to a very crowded congregation.

"*January* 28.—I thought at one time that I would have to forego my usual delightful Lenten services. Trinity Church has never been opened for a week-day service in Lent, except on Ash-Wednesday and Good-Friday. The gentlemen are entirely absorbed all day in business, and the women are unaccustomed to attend any week-day services. But I determined to try the experiment, and intend to deliver the course on the Epistle to the Seven Churches. I will issue a circular to the people. Yesterday the thermometer hanging on the south wall of Mr. H——'s house stood at 72°, and the tulips have sprung above the ground. This in the North-west, a thousand miles from Norfolk, where we had such weather in the winter! And yet last week the cold was fearful. Your letter has filled my heart with joy! Oh! that we may be one in Jesus, and all our little family united to be forever with the Lord! Let earthly care be a heavenly discipline. Do you remember dear Dean Ramsey told me of his sainted wife, when he showed me the memorial window in his church, representing the scene at Bethany, and said she always called herself a *Martha*, but now she is at the Lord's feet! How little will all life's trials appear when we meet before the Master! G—— is very happy with me; he is studying regularly. Every one is kind to him, and he is a general favorite. Mrs. H——'s boys make him a model in every thing. It

is very amusing to watch them. May God, even our own Covenant God, bless, comfort, and keep you!

"*February* 8, 1864.—I have ever tried to make my Lenten services a special blessing to my people. An interest has already been awakened in the course of lectures, and I hope great good will be done. On Sunday the church was very full, and I preached from the text, 'We love Him because He first loved us,' and at night one of my regular sermons to young men. My sermon was, 'The Game of Life.' The church could not hold all who came, and I trust good was done. Had a letter to-day from Miss Warner; was it not interesting?

"*February* 10.—I have lately had to take quite a decided stand in behalf of the cause of evangelical truth. When I came here I was called on to aid in the support of a church paper. I consented on the condition that it should be made acceptable to all classes of churchmen, and occupy a broad and common ground. But so far from occupying such ground, it has ever since been most offensive in its tone of flippant taunts of other Christian churches, and I feel that I can no longer support it. I shall consequently withdraw my name. The cause of evangelical truth is very dear to me; and though I try to work harmoniously with those who differ with me, *I cannot compromise what I believe to be Gospel truth.* My position in that respect is one of great importance, and I am determined to wield it in behalf of the precious truth of Christ. This beginning of Lent makes me think much of you: our Lenten seasons in Baltimore were so delightful. May you, through the great mercy of God, be able to join in these services next year! We are supporting a student at Griswold College, and I shall send W—— W—— the Sunday-school library, costing one hundred dollars, so just now my charity fund has been absorbed, but I will try to help Mrs. H—— after a while.

"*February* 16.—Yesterday morning was balmy and mild;

to-day we are again in an arctic temperature—thermometer standing at 10°, 12°, and 14° below zero in different places, and the wind blowing heavily all day.

"*February* 17.—Despite the intense cold we had a fine attendance at church yesterday. I want to tell you how much pleasure I have had in reading 'Say and Seal.' I can now understand why you hesitated when I asked you if the 'Old Helmet' was not superior to 'Say and Seal.' I think the character of Mr. Linden more attractive than that of Mr. Rhys—that is, he is not quite so far removed from the rest of mortals, and there is more of the every-day features of life about him. And what a beautiful character is Faith's, ripening daily into a noble womanhood under Mr. Linden's teaching and training! I think the effect of Miss Warner's works upon the heart is exceedingly helping and encouraging, and though we may feel that the characters are ideal ones, yet we know that they are such as can be lived by so many of Christ's people. And then how lovely she makes a religious life—presenting it in the fullest, freshest sympathy with all that is beautiful in nature, refined in taste, and cultivated in intellectual matters! I think no true Christian can read her works without feeling new longing for a fresh consecration to God. Went to-day to see Mr. C—— about the church paper of which I wrote you. My moving in the matter has made quite a stir among all parties concerned in it, and they have promised to try to make the paper acceptable to all. I have determined to wait and see, as I am truly anxious to preserve harmonious relations with all classes of churchmen in the diocese, *and nothing but the duty of sustaining the precious truth of the Gospel, as I understand it, will move me to an antagonistic position.* I have been much distressed to hear of your state, but how short and utterly insignificant will all earth's sorrows and sufferings appear when looked back upon from eternity! Think you that when you are 'forever with the Lord' you will ever regret one hour of pain that drew

you nearer to him? A trial sanctified is a blessing far above a trial removed. True indeed that only a heart taught of the Holy Spirit can enter into such truths and feel their blessedness. . . . Wednesday evening I took tea by special invitation with Mr. and Mrs. B——. I accept these invitations in order that I may the better know my people, and be able, I trust, more effectually to reach their hearts.

"*March* 2.—I continue to receive very cheering evidences of God's blessing upon my labors. Mr. W—— told me last evening that Mr. D—— was deeply interested in the subject of personal religion, and I hear of others whose hearts are, I think, touched—some who have been thought very indifferent. This is very precious to me, and I trust that this spring will bring an accession to the church of not a few who are truly brought to a saving knowledge of Jesus. Yesterday afternoon I delivered my first lecture on the Church at Sardis; the day was beautiful and the attendance excellent. My theme was chiefly on *spiritual declension*, from the words, 'Thou hast a name to live, and art dead,' and I hope my own heart felt the benefit of the truth. I am very happy to know that you are meditating so much upon the striking promises in the Epistles to the Seven Churches. Do you know that the promise in Rev. 2 : 17 is believed by many of the best writers to refer not so much to future and heavenly blessedness, as to the believer's *present* privileges—the 'hidden manna' meaning the soul's food, and the 'white stone and new name' referring to and symbolizing the immediate communion between Jesus and each of his true servants —the sweet interchange of Christian love, that which is known only to the soul that experiences it. The other passages of Scripture which brought you such peace are very full of consolation. The Bible is truly the *Word* of God spoken afresh to each soul by him, who uses it as a sword, and also as balm to the wounded heart.

"*March* 5, 1864.—This day is the anniversary of our young-

est child's birth. Six years have passed since that memorable time when I thought you were going before me into the spirit-world. Surely we ought ever to remember all the way God has led us! And from that scene my mind is carried back to that more distressing period in Edinburgh, when I thought you were going away from earth without a sight of our children. Oh! how good God has been to us, chastening us in love, and drawing us nearer to him by his gracious discipline!

"How truly and intensely a Christian's heart can enjoy the beauty of God's works! I came home to-day near the lake, and it was looking more beautiful than ever. Near me the water was of a light bluish-green color, further away of a deep blue, and the horizon fringed by violet-colored clouds. I am sure this lovely lake will ever be a thing of beauty and delight to you.

"The Rev. Mr. Auer, of our African Mission, addressed the Sunday-school and preached for me concerning the work in Africa.

"Yesterday I read a valuable and impressive charge from Bishop McIlvaine to his clergy on 'Preaching Christ,' and it has made me anxious that every sermon should lead *to Christ*, and set him forth as the sinner's only hope. The bishop shows very clearly how a minister may preach important truth, and yet fail really in preaching Christ.

"*March* 9.—I find other indications of a blessing on my labors. Yesterday afternoon I went to visit a Mr. W——, who has been very ill. I found him quite ready to receive any religious counsel. He spoke of the good my sermons had done, and said they were such as to set him thinking deeply, and that all his friends felt in the same way. I hope he will become an earnest Christian. Thus I am encouraged to find God's word not returning to him void, but doing its blessed work in the awakening and conversion of precious souls. Many ladies tell me they could not get their husbands

to come to church before, and now they come to every service. And at our afternoon lectures we have a number of gentlemen, more, I think, than came in Baltimore. I am greatly cheered by these tokens of good, and hope that a great work will yet be done."

Dr. Cummins thus writes of the death of a classmate at college, a man of fine ability and who gave promise of being an instrument in the hands of God of bringing many souls to Jesus. Although for some years he was a most eloquent preacher, yet his last days were inexpressibly dark and sad.

"*March* 11.—Have just heard that poor C—— died on Saturday in Philadelphia. 'Who maketh thee to differ,' is the lesson to me."

CHAPTER XXIII.

WORK FOR JESUS.

"Behold I have given him for a witness to the people."—ISAIAH 55 : 4.

"For ye have need of patience, that after ye have done the will of God, ye might receive the promise."—HEB. 10 : 26.

AGED 42

"CHICAGO, March 26.

"ON Wednesday evening I preached for Rev. Dr. Bishop at his church—St. John's—one of a series preparatory to confirmation. He is a very earnest, evangelical clergyman. Thursday there was a communion service at St. James's—Rev. Dr. Clarkson's. I made an address. This morning—Good-Friday—I preached from St. John 10 : 17, 18. To-night we have service again, and I deliver my last lecture on the 'Seven Churches,' and then Easter closes up the record of my work since the first of October, 1863."

Dr. Cummins, accompanied by his young son, visited St. Catharine's after Easter, and remained with his family ten days. This visit cheered him greatly, and he returned to his work with renewed zeal. He writes under date of

"*April* 9.—How merciful is God to me! My first act on reaching my room at kind Mr. H——'s was to kneel down and thank him for all my mercies, and pray to be able to consecrate myself anew to him in the blessed work of preaching Christ and of saving souls. It was a sweet picture that met my eye as I

turned back to look once more at the house as I rode away ; our three precious children standing on the porch in the beautiful sunlight waving me a last ' Good-by.' I felt thankful for such children, for the comfortable temporary home, and for the dear happy hours where we were permitted to be all together. The one shadow that clouded our happiness had its ' silver lining,' for through this severe trial we have been brought nearer to God.

" When I reached Chicago good Mr. S—— met me, with a bright face, and asked if I had received his telegram. I said ' No,' and then he told me the good news that at a meeting of the vestry, on Thursday night, the whole sum was raised necessary to clear off the entire debt ! and that my salary had been increased a thousand dollars ! You may imagine my joy and gratitude, for now Trinity can be consecrated ! I said to Mr. S——, ' Well, you are the kindest and most generous people I ever met with.' The vestry propose now to build a rectory, and to go on with it at once. Is not this prompt and energetic action, and is it not noble in the vestry to pay all the balance of the debt without calling upon the people ? They will ask the congregation to help in building the rectory. I then went to the bishop's to see him concerning the consecration, and the appointment was made for the 24th April. I received a letter from Dr. Schenck saying he would preach the sermon on the occasion.

" *Monday, April* 11.—Yesterday I was able to announce to the congregation *that the church was out of debt*, and would be consecrated on the 24th, Dr. Schenck preaching the sermon. I had also the pleasure of announcing the opening of a ' Mission Sunday-school ' on the same day, showing that we did not intend to confine our labors to ourselves, but that, now by God's blessing we were out of debt, we would go forward and extend the same blessings to the poor and neglected. I preached from the words, ' Master, it is good to be here. 'In the afternoon at 3.30 I went to the Mission Sunday-school

and spoke a few words to the teachers and children. Over twenty persons offered themselves as teachers, and we had a very fair number of scholars as a beginning. At 7.30 we had our evening service. I miss dear G—— in going with me to each service, and also in his pew. The church was densely crowded; the young men stood in galleries and aisles. I preached from 2 Sam. 12 : 7 : 'Thou art the man.' I trust the Gospel of the blessed Saviour was proclaimed fully and faithfully, and that some souls were won.

"You may imagine the gladness of every one connected with Trinity Church at the entire freedom from debt, and now I am looking for *spiritual* blessings. I begin my confirmation lectures this week, and the confirmation is appointed for Whit-Sunday, the 15th May.

"Many pews have been taken by new families, chiefly those who have purchased them. I shall begin at once to visit all the new parishioners.

"I have felt more lonely without dear G——; he was such an interesting companion. Dear boy, I hope he is daily growing stronger! How I miss my sweet little E—— and our readings about 'Ellen Montgomery'—and our precious little housekeeper—my memory of her is very pleasant!

"*April* 13.—The vestry met Monday evening, and after attending to all the business of the church expressed a unanimous desire for my institution next Sunday, 17th. The office has been used before in Trinity Church, and I think the effect is a good one. It seems to impress the people with the sacredness and responsibility of the relation between pastor and people, and that is more needed in a new community than in any other. You will follow me, I know, in thought and prayer next Sunday. Yesterday morning I went to see the bishop about my institution, and it is finally arranged for next Sunday morning. I had our regular Sunday-school teachers' monthly meeting Thursday. Such is in part the story of my

life. You see it is a busy one ; but I am always happier when constantly occupied.

"*April* 14.—Had a letter from Rev. Mr. S——. He tells me that the Rev. Mr. G—— would be willing to leave his present home, and I have written to Baltimore urging his call to St. Peter's.

"*April* 16.—It is Saturday night, and I am alone in the quiet of my room, with my whole heart going out towards my precious family. This has been an eventful week, and to-morrow is to be a memorable day in my history.

"The Office of Institution is a very impressive and solemn one, and full of absorbing interest to the ambassador of Christ. I have tried to bring myself to enter into it with the most earnest and most humble spirit. I do feel a deep longing to live for Christ, and labor for him, and to be set apart more entirely to his service. As my life advances I feel more profoundly than ever the utter worthlessness and hollowness of a life of worldliness, and the unspeakable blessedness of a life whose fountains are all in Christ—a life of separateness from the world, of an earnest following of Jesus, and of daily growing more like him.

"I think the sad discipline of events around us for the past three years has contributed to increase this feeling in me. The prevalence of war and all its horrors—the change in our country to one who has seen it so different—the new aspects of society—the repulsiveness of many social features of our day, all help to deepen my longing for something better, higher, purer, holier than earth. And yet I think my interest in my work deepens : it seems to be an uplifting above all the evil influences of our day, just to be spent in such a service. Oh, that my heart were truly washed from every defilement of evil and *wholly filled* with the blessed Spirit !

"I have a vast deal to do to retrieve the past—past errors, past failings, past neglects. I will strive to-morrow to give

myself *wholly* to God, and pray for the cleansing of my soul from every sin, and a fresh baptism of the Holy Ghost. Last evening I delivered the first of my confirmation lectures in the church.

"*Monday, April* 18.—And now to tell you of yesterday. The day dawned beautifully, and the sky was without a cloud. Our hearts were all glad to see so bright a day for the services. The church was crowded. At 10.30 the bishop with the clergymen entered the chancel, and I went with Mr. H—— and Mr. F—— to the chairs placed outside the chancel and took my place between the two. Rev. Mr. Cheney read the Morning Prayer to the Creed, the Rev. Mr. Freeman the remaining part. The bishop read the Ante-Communion Service, and then followed the institution office. The bishop made his address, then Mr. H—— advanced and presented the keys of the church, and I replied as prescribed on receiving them. Then I went within the rails of the chancel, and the bishop presented the books, as directed in the office. Then he offered the prayers as prescribed, and I followed with my part. I preached the sermon, as requested by the bishop—although I invited *him* to preach—from the words 'We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.' Then followed the communion, and after that the congratulations of the vestry. The whole service was deeply impressive, and I hope will be productive of much good to pastor and people. In the afternoon I baptized four children, and at night preached to young men on 'David's Repentance.'

"*April* 19.—We had a meeting of the gentlemen of the congregation last evening to consult and decide about the rectory. There were a number present, and they subscribed very generously—the most of them giving five hundred dollars each. It is a noble beginning, and we think there will now be no difficulty in building a comfortable home for us.

"*April* 25, *Monday*.—Yesterday our church was con-

secrated. The day was stormy, and we thought few would venture out; but the congregation was large, and the services most interesting. Dr. S—— preached the sermon. Eight clergymen took part in the services. A collection was taken up for the rectory, and the offering amounted to *nine thousand dollars*, including the subscriptions at the meeting last Monday night. Rev. Dr. S—— preached again at night. This morning I breakfasted with Dr. Bishop, Mr. Cheney, and Dr. S—— at Mr. E——'s.

"The services yesterday were of intense interest to us all. Dr. S——'s sermon will be published, and I will write a short history of the church to accompany it. Every one is interested about a home for us. I never heard of such energy and liberality. Mr. F—— told me last night he would *double* his subscription, making it one thousand dollars.

"*April* 26.—I am now each day in the vestry-room to see persons wishing to be confirmed. As yet there are few who seem willing to confess Christ, though I know many whose hearts have been touched and who are seriously impressed as to their duty.

"The obstacles to the progress of deep, vital religion are mighty in this community. If ever Christians were called to be witnesses for Christ, to shine as lights in the world, holding forth the Word of Life, it is in a city like this, where all the mightiest forces of modern civilization are concentrated; and where in the train of great prosperity wickedness follows, as in every such community. Christ has his own people here, however, and while he gives me strength I shall 'know nothing among men but Jesus Christ and him crucified.' The subscriptions to the rectory have reached twelve thousand dollars, and the vestry are now considering the question of purchasing a delightful house on Michigan Avenue.

"*April* 30.—It is Saturday evening, the hour when I love to commune with my loved ones so far away. The day has been wet and gloomy, and I am *home-sick*. When I am

actively engaged in my work I can keep off such feelings, but there are many times when they come upon me very heavily, and my heart longs for those linked to me so closely, so tenderly. How truly we are made for sympathy and friendship! Our blessed Lord craved human sympathy in the hour of his agony when he said to the three disciples, 'Tarry ye here, and watch with me.' Still, to indulge in sad feelings in the midst of our abundant mercies would be sinful. Our lot is full of blessings! Yesterday I delivered my third lecture on confirmation. Thank you for your words of encouragement concerning my work."

The middle of May Dr. Cummins again visited his family at St. Catharine's, Canada, for a few days. On May 9th he writes of the war news, which at that time filled all minds:

"The advance of General Grant on General Lee before Richmond—the second battle of the Wilderness—General Butler's march to City Point on the James River, confronted by Beauregard—and General Siegel's advance in the Shenandoah Valley, where he is met by another Confederate army. 'The slaughter is fearful.' But 'the Lord reigneth,' and 'the judge of all the earth will do right.' . . . Rev. J—— G—— has been called to St. Peter's, Baltimore, and I am urging his acceptance.

"*May* 10.—All has been intense excitement over the great battles of Thursday and Friday last! It is said that fifteen thousand wounded soldiers are in Fredericksburg as yet uncared for!"

Dr. Cummins and his family were very anxious on receiving the news from Virginia, as many dear friends and relatives were exposed to the dangers that follow in the wake of a large army. He writes—

"*May* 12.—My confirmation class will be a small one. To add to the other causes operating against our work is the present intense excitement which absorbs every mind and drives all else out of the thoughts. But it is God's cause and he will take care of it. Jesus will yet gather to him all his people, and oh, that we may may be among his chosen ones, now and forever!

"*Sunday, May* 29.—This afternoon I go to the Mission Sunday-school. How precious was our meeting in your room last Sunday afternoon around the table of the Lord. May we meet thus in our Father's kingdom! I found a large school gathered and a fine body of teachers. It was a very cheering sight. A converted Jew was addressing the school when I entered, and it was deeply interesting to listen to him. I followed him in an address, and then the children sang several beautiful hymns. They have a nice cabinet organ."

June 3, 1864.—To a very dear friend Dr. Cummins writes, under the above date:

"You have long since been able to lie passive in his hands, and desire to know no will but his. He has been with you very constantly of late, giving you great peace, and sanctifying your sufferings to your good, by drawing you nearer to him, and giving you to realize a Saviour's love and presence. How sweet to know that all the way he has led you these many years has been *his* way, a path chosen by him to accomplish his blessed purposes of love towards you—even your sanctification. You know and feel his discipline has not been in vain—you are nearer to God, more submissive to his will, more filled with his spirit—and what is equal to this? In a few fleeting years what difference will it make to any one of us whether our days on earth were passed in sickness or in health? One thought alone will then be uppermost—did our lot in life, our life-discipline, work for us

everlasting life—a home and a place among the sanctified and 'the spirits of just men made perfect'?

"For myself I find during the last few years my interest in earthly things, apart from Christ's cause, is exceedingly diminished. *I long only to do my work for Jesus*, and to become daily more weaned from earth.

"*June* 10.—On Wednesday evening I went to the hall where our Mission School is held, to another exhibition of our fine magic lantern. We had a large attendance, and a most unruly set of boys. The temptation to fun and noise was great when the lights were lowered; we could scarcely keep them in order. It reminded me of Eleanor Powle's Ragged School in London, and the somersaults of the boys to relieve their nervousness.

"I rode to the rectory lot this morning. It was a disagreeable day in the centre of the city, dusty and warm, but when I reached the lot the view was beautiful. The lake was agitated by the wind, and the water was a lovely shade of green. It is delightful to think we shall so soon be in our own home, if it be God's will. It is pleasant to watch the workmen laying every stone. The house is to be of the pretty cream-colored brick so popular here, with stone trimmings, and is to have every modern improvement. The lawn has beautiful evergreen trees in it, and looks so nicely. I am hurrying the workmen as much as possible, as I know how you long to be settled in our own home.

"I am now very busy visiting the congregation, as I wish to see every one before I leave for my summer vacation. Besides this, I have to see to all the parochial work, which, with the preparation of sermons, lectures, and other services, occupies every moment of my time. I have now no assistant, but have written to Rev. Mr. G——, hoping to secure him.

"*June* 16.—How constant and complete ought to be our preparation to meet our God! How near we are to the eternal world, and how ceaseless ought our care to be to keep

our lights trimmed and burning, waiting for the coming of our Lord! Oh! unspeakable blessing to be ready to go in with him when he calls us! Thus let us strive to live, with our hearts ever-fixed on Jesus! And thus, whoever of our little circle goes first—for we must go *alone*—it matters but little, for we will meet in heaven and spend an eternity together.

"*June* 20.—Had services yesterday—Sunday—at 10.30, baptism in the afternoon, and service again at night. Among the congregation was the Bishop of Prince Rupert's Land, who is on his way to England. He came into the vestry-room before the services, but declined to preach for me. He came back after the services to express his pleasure in them. His jurisdiction is the Hudson's Bay Company territory, and adjoins our country above Minnesota, and the best way to reach his diocese is through Minnesota."

On the evening of July 4th, 1864, Dr. Cummins left Chicago for St. Catharine's, to join his family and pass his vacation with them. His church had been left in charge of an assistant, and it was with a very joyful spirit he turned his face once more towards his Canadian home. Since he left them, the latter part of May, they had all been ill; but the news was kept from him until the great danger was overpast, as it would have seriously interfered with his plans to have left his people before July. God mercifully spared each member of his little home circle; and on reaching St. Catharine's, July 5th, he found them convalescent. The month of July was passed in their temporary home, and in the early part of August they left St. Catharine's for Niagara Falls, where they remained several weeks. The first of September they were accommodated, through the great kindness of

Mr. H. E. Sargent, then the General Superintendent of the Michigan Central Railroad, with a luxurious private car, in which they journeyed pleasantly, and with but little fatigue to their invalid, to Hyde Park, then five miles from Chicago. Here the party remained a week, at the very comfortable hotel immediately on the Lake Shore. From Hyde Park they went to delightful quarters in the city, generously prepared for them by one of the vestry, where they were most lovingly cared for until late in October, when they again removed to lodgings. During this time of waiting their beautiful home on Calumet Avenue was being rapidly built. The health of Mrs. Cummins grew rapidly worse as the autumn of 1864 advanced, and her physician advised country air. Dr. Cummins was so fortunate as to be able to rent a furnished house at Evanston, about twelve miles from Chicago, and to this delightful home he removed his family.

Finding that his wife improved very soon after their removal to Evanston, it was decided by the noble and generous men who composed the vestry to sell the rectory on Calumet Avenue—which was nearly completed—and purchase for their rector a home in Evanston, which was then for sale. A tasteful carriage and valuable horse had been another proof of the untiring kindness and whole-souled liberality of this dear people towards their beloved rector. With these aids Dr. Cummins found he could easily attend to his work in Chicago, driving in every day, and returning in the evening. On the Sundays he remained chiefly with his friends in town. This home, beautiful in itself, was rendered still more so by the dear people of Trinity Church.

CHAPTER XXIV.

WORK IN 1865–6.

A glorious harvest of sinners won
A harvest worth securing—
Rest for the toilers—their life-work done—
Crowns for the victors, and near the throne,
Peace, joy, and life enduring.

M. B. SMITH.

AGED 43.

IN March, 1865, Dr. Cummins was again tendered the rectorship of Grace Church, San Francisco, Cal., with a very large salary. This call, after earnest and prayerful consideration, he felt it to be his duty to decline. Though he was fully sensible of the field there presented to him for almost unlimited influence, and the great need for earnest men in that new and important city, yet he could not think it wise or right to leave his beloved flock in Chicago, when God's blessing had so markedly rested on his labors in that no less important field. He therefore gratefully and affectionately declined this second call.

In the spring of this year, while their new home was being prepared for them, Dr. and Mrs. Cummins visited some dear friends in Toronto, Canada, and Dr. Cummins preached in St. Paul's Church in that city, at the request of his friend Rev. H. R——.

A happy summer was passed at Evanston in their country home, an unbroken circle.

In September the Annual Diocesan Convention met in Chicago, and Bishop Whitehouse appointed Dr. Cummins the preacher for the occasion. The convention sermon was on "The Claims of the Protestant Episcopal Church upon the American People," and at the request of the members of the Convention, both clerical and lay, it was printed in pamphlet form for circulation.

Dr. Cummins's position in this sermon was a thoroughly honest one. He fully believed what he there stated was the truth. Several years after he came to think differently, and then as frankly admitted the change in his opinions and stated the cause.

During the session of the Convention he had the pleasure of entertaining the clergy and laity, with the bishop, in his own home. It was a happy occasion, and all who were present cannot soon forget it.

The first of October, 1865, Dr. Cummins left Chicago, accompanied by his family, for Philadelphia, to attend the General Convention as delegate from the Diocese of Illinois. Mrs. Cummins and the children visited her father in Virginia and friends in Baltimore while her husband was in Philadelphia. We have before us most interesting letters written at this time, giving a full account of the debates, in which Dr. Cummins took an active part. We give extracts from these letters.

Immediately after the close of the General Convention he placed his son at school in Burlington, Vermont. This was a most pleasant trip, as he was accompanied by several friends and their sons, and

travelled in a private car from Baltimore, furnished with every comfort, entirely at the cost of one of the chief officers of the New York Air Line, who was a very dear personal friend.

During his stay in Philadelphia he was the guest of a most earnest and devoted Christian gentleman. His fellow-guests were Bishop Eastburn and Rev. Dr. Nicholson, now Bishop Nicholson, of Philadelphia. He writes :

" PHILADELPHIA, Oct. 3, 1865.

" Went out to call on Bishop Hopkins, who received me very warmly—he asked very kindly after you—then to call on Bishop Whitehouse, and last to Miss F——'s to see Dr. and Mrs. Clarkson ; there I met Bishop T——. To-day the Convention opened ; the Bishop of Montreal preached the sermon. Dr. C—— was elected President of the Convention, and has put me on several important committees, so I shall be busy. Thursday night Bishop Coxe preached an interesting sermon before the Board of Missions in St. Luke' Church.

" Friday morning, during the session of the Convention, I offered my resolution welcoming back the Southerners. The night before Bishop Lay had taken his seat in the House of Bishops, and on hearing this the Board sang the *Gloria in Excelsis*. My resolution passed, and a large majority of the delegates are full of joy and thanksgiving over it."

One who was present in the Convention when Dr. Cummins offered his resolution thus describes the scene :

" The finest display of eloquence was on Thursday last. The church was densely crowded. A pause, a momentary rustle, and then all is calm. Dr. Cummins, of Chicago, rises

and addresses the chair. He has spoken once or twice before, and there is an anxiety to hear him at length. The house is hushed as his melodious voice reaches ears painfully intent on catching every word that he may utter. His speech, voice, look, and manner show that he feels intensely the importance of the subject on which he is to speak. His naturally open, cheerful countenance displays a terrible earnestness. He rests with both hands on the back of the pew in front of where he is standing, and his figure bends, as he pours golden words of burning eloquence in the ears of the listening President and members of the Convention. He looks appealingly at the chair, and upon his brethren of the clergy and laity. He is logical and at times analytical, but it was when picturing the glory of the Church in the good and happier days that we thought him majestic. He tells his listening audience that it was the glory of the Church that she was the last body to break the ecclesiastical bonds of the Union, and let her be the first to restore these bonds. Let her gather them up, and weave them into a chain of love never again to be broken. 'How beautifully grand and sublime,' whispers a reporter as he ciphers each word on paper! You realize you are listening to one of America's foremost orators. But in a moment he changes the scene, and introduces you to one whom he justly claims as the friend of his youth. You now learn that there beats a generous heart within the bosom of the captivating orator. He tells of the love he bears the memory of the saintly Bishop Meade, once Virginia's most distinguished prelate, and with filial tenderness places him right upon the record of the rebellion. It was nobly said, and many hearts swelled with gratitude to the speaker for his appropriate eulogy of one who had been a father to many of them. Dr. Cummins takes his seat, and all feel that the case is at an end, and so it was."

Dr. Cummins writes :

"The North Carolina delegation told me that it would have a great effect upon the South. Friday I dined with your brother, the Bishop of Montreal, Bishops Hopkins, McIlvaine, Potter, Eastburn, Clark, and Talbot, Judge Chambers, Dr. McVicar, your sister, and L——. Speeches were made by Bishops McIlvaine and Hopkins, telling us of their early visits to England and interviews with Wilberforce and Hannah More. At 7.30 P.M. an interesting missionary meeting was held in St. Luke's, and addresses were made by Rev. Mr. Hening, the blind missionary from Africa, and others. Sunday morning I preached in the Church of the Epiphany for Dr. Newton, and in the evening for the Rev. Mr. Atkins in Germantown. On Monday drove with Dr. Nicholson to the new Divinity School. At night there was a meeting at St. Mark's of the Society for the Increase of the Ministry. The feeling in the Convention towards the South is wonderful, and our hearts are filled with devout gratitude to God over it.

"*October* 11, 1865.—Attended the business meeting yesterday of the E. K. S., and at night the 'Anniversary' was held in Holy Trinity.

"Dr. Quintard was consecrated this morning Bishop of Tennessee. Bishop S—— preached the sermon. It was a noble testimony to evangelical truth. I read the testimonials of the Bishop-elect from the Diocese of Tennessee.

"*October* 13.—Dined at cousin D——'s and met Mr. G—— and A. C——. In the evening attended the anniversary of the Church Missionary Society at Holy Trinity Church. Bishop V——, Rev. Mr. W——, of Nevada, and Dr. N—— spoke. Dr. N——'s speech was a grand one. Yesterday went at 10 o'clock to the Convention, and at 12 spoke on the case of Bishop Wilmer for half an hour. It was a speech just warm from the heart, and I hope did good. It was received in profound silence, and some were in tears. I have received thanks from the oldest and most eminent men of the

Convention, among them Dr. M——, of Connecticut; Rev. Dr. W——, of Massachusetts; W. H——, ex-governor of New York; Bishop C——, and very many others. The vote on Bishop W—— was unanimous. The whole result is glorious, and seems to indicate the presence of the Holy Ghost in answer to prayer."

Sunday, October 15th, Dr. Cummins passed in Reading, Penn., where he preached twice.

Tuesday, 17th, he writes:

"We had the Thanksgiving service for peace to the country and unity to the Church. It was held in St. Luke's. Twenty-seven bishops were in the chancel, and the church was full. There was no sermon. The Convention met after the service.

"*October* 18.—Dined at Dr. H——'s with Bishop and Mrs. S——, of K——; Dr. C——, of Boston; Rev. Mr. D—— and Mr. W——, of Baltimore. At five o'clock went to the Board of Missions.

"This morning (19th) I breakfasted with the alumni of the Alexandria Seminary.

"*October* 23.—Preached yesterday for Dr. H—— at St. Luke's. On Saturday Missionary Bishops were nominated for Nebraska, Nevada, and Colorado. Dr. C—— is greatly troubled to know what he ought to do. I shall be truly sorry to lose him, but I am *so* thankful *I* was not called upon to decide the question for myself!

"*October* 24.—The Convention adjourns to-night, when the closing services will take place. It has been a most memorable General Convention, and will be mighty in its effects on Church and country. The official reporter of the U. S. Senate came on with his corps of phonographic reporters, and has taken down every word, and will publish it in a volume of six hundred pages. The election of Dr. H—— and Dr.

R—— was confirmed last night, and the Rev. Channing Moore Williams elected Missionary Bishop to Japan. He is from Richmond, a brother of Mrs. L——, and a noble man.

"I have had such sweet communion with Dr. N——, it has done my soul great good to learn from him, and to partake of his spirit.

"*October* 25.—I go to Smyrna, and on Friday start for Baltimore. I shall preach on Sunday (29th), in St. Peter's and Emmanuel churches."

After his visit to his friends in Baltimore, Dr. Cummins, with his wife and daughters, spent some time in New York and Philadelphia, and then returned to Chicago.

CHAPTER XXV.

ELECTION TO THE EPISCOPATE.

Man may make bishops, Christ alone
Makes those whom he vouchsafes to own.

Like Paul then preach, nor aught beside
Christ Jesus, and him crucified.

So wear your lawn—no robe of state—
A prophet's robe—in that be great.

REV. DR. MUHLENBERG.

AGED 44.

IN the spring of 1866, at the urgent advice of his physician, and with the generous consent of his vestry, Dr. Cummins took passage, for himself and family, on board the Africa, of the Cunard line, for Europe.

The journey was undertaken with the hope that the sea voyage and residence abroad would permanently benefit Mrs. Cummins's health, while the recreation was needed by Dr. Cummins. It was also felt that the advantages to their children would be very great. Their plan was to be in Europe for a year, Dr. Cummins returning to his parish for several months in the winter. They sailed from Boston on the 10th of May, and after a pleasant voyage reached Liverpool on the 20th. A day was spent in Chester, and from that quaint old city they went on to Leamington, where they passed some weeks. From Leamington the little party went to London, and thence to Paris, where two months and a half were most

agreeably passed, Mrs. Cummins being under the care of physicians. They had scarcely reached Paris, and settled comfortably in lodgings, when news reached Dr. Cummins which entirely changed all their plans. We will tell the story in his own words :

"PARIS, Saturday, June 16, 1866.

"This day I read in a New York journal, of June 2d, at the office of John Munroe & Co., No. 7 Rue Scribe, a telegram announcing my election, by an almost unanimous vote of the Convention of the Diocese of Kentucky, to the office of Assistant Bishop of the Diocese.

"*June* 24, 1866.—To-day I read in the *Church Journal* of New York an editorial announcing the same fact.

"*Paris, June* 26.—I received to-day the official announcement of my election in the following letter from the Standing Committee of Kentucky :

"'LOUISVILLE, June 1, 1866.

"'REV. AND DEAR SIR : The undersigned, the Standing Committee of the Diocese of Kentucky, have just been appointed by the Convention of the Diocese a Committee to make known to you that you have been elected this day, with the most gratifying and extraordinary unanimity, the Assistant Bishop of the Diocese of Kentucky. We perform this duty with great pleasure, and venture to urge your acceptance of this high office, and to assure you that in the event of your acceptance you will be cordially welcomed by a warm-hearted people.

"' Very respectfully, your friends and obedient servants,

JAMES CRAIK.
FRANCIS M. WHITTLE.
J. J. TALBOT.
W. F. BULLOCK.
WM. CORNWALL.' "

We have before us several very full accounts of the action of the Convention, from the daily papers. We give only a brief synopsis. The Convention met May 30th in St. John's Church, Louisville. In Bishop Smith's address he asked for an assistant, as he no longer felt able to fulfil the duties of so large a diocese at his advanced age. Resolutions were passed, and the Convention proceeded to elect an assistant. Several clergymen were nominated, and three ballots were taken, resulting in the rejection of the candidate by the laity. No little feeling arose among the clerical delegates when their candidate was rejected, and one of the clergy, Rev. Carter Page, made a speech expressing his surprise at the action of the laity. Rev. Dr. Craik urged the claims of Bishop Lay, and withdrew his own name in the bishop's favor. To avert all such feelings and to promote the harmony of the diocese, a proposition was then made by the laity in the Convention for the appointment of a committee of conference on the subject. This proposal was accepted by the clergy, and a committee of six gentlemen of each order was appointed, to whom the whole subject was referred. Friday afternoon, June 1st, the Committee of Conference, through Judge Bullock, made the following report:

"The Committee of Conference appointed by the Convention of the Diocese of Kentucky to decide upon a suitable person for the office of Assistant Bishop, beg leave to report the following unanimous action:

"*Resolved*, That the Rev. George D. Cummins, D.D., of Chicago, Illinois, be recommended to the Convention of the Diocese of Kentucky as Assistant Bishop of said diocese, in

which they respectfully but earnestly solicit the concurrence of the Convention."

Judge Bullock said: "I am further instructed to state that we have reached this result after the most careful consideration; and in doing so we had in view the glory of God and the good of the Church; that we were all willing to surrender for ourselves, and the party we represent, all personal feeling and private ideas. It is our prayer that the unanimity which we have met in answer to secret prayer will also govern this meeting; that in selecting this man, we knew that from his piety and his talents that Kentucky would adopt him; and it is for that piety and other good qualities we have done so, and we have no other earthly motive in view."

The Rev. F. M. Whittle then nominated the Rev. George D. Cummins, D.D., rector of Trinity Church, Chicago, as Assistant Bishop of this diocese, and the Rev. Dr. Craik seconded the nomination.

A ballot was taken with the following result: For Dr. Cummins, 21 votes, Dr. Craik, 1; Mr. Whittle, 1. The laity proceeded to ballot, with the following result: For Rev. Dr. Cummins, 23 votes; nays, 1. The chairman then declared the Rev. George D. Cummins, D.D., elected to the office of Assistant Bishop of the Diocese of Kentucky. Mr. Cornwall moved, that in view of the great unanimity in the choice of an Assistant Bishop, the Convention unite in singing the *Gloria in Excelsis*, and the whole assembly present united in this grand song of praise to God.

In the journal kept at the time by Dr. Cummins we find the following entry:

"PARIS, July, 1866.

"Letters have reached me from a number of bishops, ex-

pressing their pleasure at my election and earnestly urging my acceptance of the office."

These letters are now given, though in several cases extracts only are made, as the entire letters are too long for publication. The first in our possession received by Dr. Cummins is dated

"CLAREMONT, N. H., June 4, 1866.

"REV. AND DEAR BROTHER: I beg your permission to express to you the satisfaction with which I learn that you have been elected Assistant Bishop of Kentucky. That the Spirit of the Chief Shepherd is the mover of this solemn proceeding I cannot doubt. I pray you, then, listen to the call as one in which the Lord is telling you what to do. I have confidence in you that your work will be done to his gracious and full acceptance.

"Your affectionate brother in Christ and the church,

"CARLTON CHASE.

"REV. GEO. D. CUMMINS, D.D."

The next document in order of date is a Prayer of Thanksgiving, prepared by Bishop Smith, of Kentucky, and was used in the Convention and in the churches in Louisville.

PRAYER.

"O Almighty Father, the giver of every good and perfect gift, we render unto thee our hearty thanks that it hath pleased thee, as we trust, to hear our prayers in guiding us aright in the choice of our Assistant Bishop elect; and most humbly we beseech thee to preserve him and his family whilst abroad, and when upon the mighty deep; and to bring him to us in the fulness of the blessing of the Gospel of peace.

"All which we ask for his sake who is the Shepherd and Bishop of our souls, thy Son, our Saviour Jesus Christ. Amen."

The letter next in order is from the then Assistant Bishop of Ohio, and is as follows :

"GAMBIER, June 5, 1866.

"REV. AND DEAR BROTHER : The papers state that you have been elected to the Assistantship of Kentucky. Thank God ! Nothing better could have come to them ! No holier work could have come to you ! No more blessed call from God could have reached your ear. The call is from God. You cannot say 'No.' I beg you to say 'Yes.' The field is a grand one. I have just visited two of your parishes. My earnest congratulations to you.

"Affectionately, G. T. BEDELL.

"REV. GEO. D. CUMMINS, D.D."

A very kind note from the Rev. W. O. Lamson was received at this time, thanking Dr. Cummins for taking charge of the American Chapel in Paris while the rector had a rest and vacation. It is dated

"61 RUE DE LA PEPINIÉRE, PARIS, June 2.

"MY DEAR DR. CUMMINS : We are at home for a few hours *en route* for Switzerland ; in obedience to the urgent kindness of our flock, who feel such pleasure and confidence in your services as to know the interests of the Church are in good hands, I repeat my thanks for your services and congratulate you upon your election to the Episcopate, which I have heard with pleasure. I trust you will justify the wisdom of the choice by accepting.

"I am, very faithfully yours,

"W. O. LAMSON.

"REV. DR. CUMMINS."

From a presbyter of the Diocese of Kentucky a cordial letter was received, from which we make a few extracts :

"LOUISVILLE, June 6, 1866.

"MY DEAR DR. CUMMINS : Upon the announcement of your election the *Gloria in Excelsis* was sung. On last Sunday thanks were given in our churches for your election, and prayers offered for your preservation and safe return. There are three parties in the church here—the Virginia churchmen, the evangelical high churchmen, and the sacramentarian high churchmen. All, however, united *upon you*. I am confident that by the blessing of God you can *harmonize* these conflicting interests. Moreover, your ecclesiastical sentiments are admirably adapted to this diocese. Kentucky is the daughter of Virginia both in ecclesiastical polity and theology and in political sentiment. A conservative, evangelical churchman (as I know you to be) can at this time, as a bishop, wield a mighty influence for good by the blessing of God. I sincerely trust that your convictions of duty may prompt you to accept this high and holy office thus *thrust* upon you by the providence of God. You can be more useful than as pastor of a parish, however important, and an engagement however sacred with any particular church should —it seems to me—give place where the interests of an entire diocese and of the whole Church are so intimately concerned. Having felt an intense interest in this matter, and having watched events with prayerful attention, I am convinced that your election was ordained by the special providence of God. Oh ! that God may assist you to decide this important matter aright ! I believe you have been given us by the providence of God for this position, and I am confident that under such an administration as we may expect of you, most glorious results will be realized. We are all more anxious than I can express to hear your decision.

"Truly and faithfully yours, G. D. E. M.

"REV. GEO. D. CUMMINS, D.D."

We give in full the letter from Rt. Rev. B. B. Smith, D.D., senior Bishop of Kentucky, and Presiding Bishop of the Protestant Episcopal Church in the United States:

"CATLETTSBURG, Ky., June 8, 1866.

"*Rev. G. D. Cummins, D.D.:*

"MY VERY DEAR BROTHER IN CHRIST: Before this reaches you you will doubtless have heard through some other medium of your almost unanimous election, on Friday last, June 1st, to be my assistant.

"Had you been at home I should immediately have let you know, by telegram, how entirely agreeable to me the selection is—in which I would have no hand—and how cordially I shall welcome you to my side in the near and sacred relation which Timothy sustained to St. Paul. Oh! that we could only hope that like grace may be upon us both, and a like measure of success attend our joint labors! I inclose this to Mr. Sargent, of Chicago; but in the course of a week expect to receive in New Haven, Conn., your address direct, when I shall write you a long letter, giving you a detailed account of the circumstances of the election from my standpoint, and also my views of the position and prospects of the Church in the diocese, urging the reasons which to my mind seem conclusive that it will be your duty to accept.

"But so blind are we, and ignorant, that THAT is left to the decision of the great Head of the Church, by none more confidently and cheerfully than by your brother, shall I say? or your father in the Gospel,

"B. B. SMITH."

Bishop Clarkson, of Nebraska, who, since the acceptance of the rectorship by Dr. Cummins of Trinity Church, Chicago, had, with his wife, been among his most dear friends, thus wrote:

"NEBRASKA CITY, June 11, 1866.

"MY DEAR DR. CUMMINS: I do not think I ever heard of the election of a bishop with more gratification and joy than that which filled my heart to overflowing when the news came to me of Kentucky's wise choice, unless, indeed, it was once before, when my now sainted uncle, Samuel Bowman, was chosen by Pennsylvania.

". . . Now I hope, dear Doctor, that you will see it to be your duty to accept. I know that you possess great and peculiar qualifications for the high and awful office, especially in the field to which you have been called, and I do not see how you can decline.

"I want you to be sure and let me know when and where the consecration will take place, so that I may make my arrangements to attend.

". . . I shall be very anxious until I hear of your decision. I wish that Kentucky were a little nearer to Nebraska, so that we might be more together in the future; but I am sure that if God spares our lives we shall have abundant call for mutual counsel in the blessed cause of our dear Redeemer and His precious Church. I am getting ready for a tour through Dakota Territory, and shall probably hear but little until my return of what goes on in the Church; but it will be a sore grief to me if I shall learn that you had not accepted the call to the Episcopate of Kentucky. Mrs. Clarkson joins with me in all my gratification and in my congratulations. We have often spoken of you and Mrs. C—— and the children. Please give our most affectionate regards to Mrs. C——.

"May God bless and keep you in his fear and love.

"Yours affectionately, ROBT. H. CLARKSON."

By the same steamer came a letter from Bishop Kerfoot, of the Diocese of Pittsburg.

"NEW BRIGHTON, Pa., June 13, 1866.

"MY DEAR DR. CUMMINS: I said 'Amen' to your election at once; and I feel as though I must not longer postpone writing so to you myself. . . . But apart from that, I feel sure that you can and would do a great and good work in Kentucky. . . . But my brief experience makes me feel bold to say to any honest minister of Christ, go into this work if God calls. No man can safely *seek* it, but if it come unsought it comes a great mercy, a great grace to any true heart. It brings one very near the great First Bishop. It necessitates a nearer spiritual and self-consecration. It helps towards this. It brings so many new and wonderful opportunities to do good; makes feeble efforts so availing; is so evidently a divine ordinance to accomplish the thousand things the Church and her people need, that the privilege grows in one's esteem and grateful love daily. May God guide you now and ever, my dear brother.

"So prays your faithful friend and brother,

"J. B. KERFOOT."

The following is the next in order of date:

"CINCINNATI, June 13, 1866.

"REVEREND AND DEAR BROTHER: I have heard with great satisfaction that the choice of Assistant Bishop of Kentucky has fallen on you. I had feared it would settle on some one whose views of divine truth and influence in the Church would be far less hopeful for good.

"Supposing you will see it your duty to accept the office, I pray that the anointing of the Holy Ghost—the spirit of wisdom and understanding, the spirit of counsel and ghostly strength—may abide upon you, to make you strong for the truth, and brave against whatever exalts itself against God and his Gospel.

"I trust our two dioceses—so near to one another along

so extensive a line of separation—may be joined together in oneness of spirit and work.

"Yours affectionately, CHAS. P. MCILVAINE.

"REV. G. D. CUMMINS, D.D."

Another letter from Bishop Smith reached Dr. Cummins at the same time; it is dated

"NEW HAVEN, Conn., June 18, 1866.

"MY DEAR DOCTOR: In a letter, sent ten days ago to Chicago, to be transmitted to you, I expressed my thankfulness to God that the choice had fallen upon you as my assistant in my old age, and promised a much longer letter when I arrived here, detailing the circumstances of your election, giving my impressions of the position and prospects of the diocese, and the reasons why I think you ought to accept. . . . After repeated ballots they agreed to a joint nominating committee, which after discussing several candidates finally accepted your name unanimously and with enthusiasm; and you were at once almost as unanimously, and with far more sacred enthusiasm, declared to be elected.

". . . The reasons why I think you ought to accept are, first—and the strongest—the most irresistible—is, that I regard it as the call of God in answer to prayer. . . . This field is very inviting. The climate, the people, the work are all as attractive as can reasonably be expected. But my mind is dwelling with very dark forebodings upon the consequences of your *not* accepting. May God bless you and put it into your heart to accept this call, and by his grace may you 'come to us in the fulness of the blessing of the Gospel of peace.'

"Very truly and affectionately your father in Christ,

"B. B. SMITH."

"LOUISVILLE, Ky., June 22, 1866.

"REVEREND AND DEAR BROTHER: I write a few lines simply to assure you of my most earnest prayer that you may feel it your duty to accept the call to the Assistant Bishopric of this diocese.

"Your election was as good as unanimous. I can assure you of a warm and cordial reception by clergy and laity throughout the State, and there is no doubt of the field being one in which you will accomplish great good. On the other hand, should you decline, there is reason to fear the consequence must be immense mischief to the cause of Christ for all time.

"Should you desire any information which I may be able to give you, please call on me without hesitation, or make any other use of me you please. That God may preserve you in safety, and constrain you to become our chief pastor, to the glory of his name, is the prayer of

"Sincerely your friend and brother,

FRANCIS M. WHITTLE.

"REV. G. D. CUMMINS."

The following letter from Bishop Stevens reached Paris a little later than those from the United States:

"LINDAU, Bavaria, June 30, 1866.

"MY DEAR DOCTOR: I am not able to write you, as I desire, a long letter, but I cannot refrain from expressing my intense gratification at your election to the Assistant Bishopric of Kentucky. From the depth of my heart I bless God for putting it into the hearts of that committee to nominate you, and into the will of the Convention to elect you. It is a great gain for the Diocese of Kentucky—it is a greater gain for the Church in the United States, for your presence and counsels in the House of Bishops will, I am sure, tend to the extension of evangelical truth with apostolic order.

"I hope to reach Paris, with my daughter, on Saturday evening next, and to meet you on Sunday in church, should I be able to attend.

"Very truly yours, WM. BACON STEVENS.

"REV. DR. CUMMINS."

"SAN ANTONIO, Texas, July 10, 1866.

"REV. AND DEAR BROTHER: Permit me to assure you of the pleasure afforded me by the intelligence of your election to the Assistant Bishopric of Kentucky. While a position involving the heaviest responsibilities and most arduous labors, yet it is one to be desired by him who is called thereto in the providence of God, and for the sake of Christ and his Church.

"I trust you see your way open to its acceptance, and be largely blessed in the discharge of its duties by him whose grace is sufficient for us, and who demands our services as they may be wanted for his work.

"Faithfully yours in Christ, "ALEX. GREGG.

"REV. DR. CUMMINS."

To say that letters such as these were not most gratifying to Dr. Cummins would be a statement utterly at variance with his whole nature, but their reception, for a time, made it more difficult to decide this most important matter

CHAPTER XXVI.

THE BISHOPRIC ACCEPTED.

"I will follow at thy bidding,
Only make the pathway plain—
Let me know that *thou* art leading."

AGED 44.

IT had been but three years since Dr. Cummins had accepted the charge of Trinity Church, Chicago. To that generous people he owed much, and he fully appreciated this indebtedness. No pains or money had been spared to make him and his family happy and comfortable. God had most abundantly blessed his labors among them to the saving of many souls. His health had been much stronger since he had made Chicago his home; and while he had been able to enjoy his second visit to Europe through the liberality of his dear people, they were also caring for his church during his absence, that he might have no anxiety. Were these not sufficient reasons for his coming back to the hotel in Paris, and with a sad countenance saying to his wife, "I am called again to decide a most important question; God only can help me to act wisely and for his glory"? The first feeling and desire of Dr. Cummins was to decide the call to the episcopate, and not to agitate the subject further. Indeed for many days

his mind was almost fixed upon this decision. The idea of leaving his noble congregation, the field so ripe for the ingathering, his peaceful country home, where every tree and flower was endeared to him, to go to a new and untried field, the responsibilities of which awed him at times, all for a while caused him to turn away from this call, not entertaining a thought of accepting it. He was far away, too, from those with whom he had ever taken sweet counsel. Situated as he was, he had no one to whom he could turn for advice and guidance. No, not so; he had *One* on whom he always leaned, One who had heretofore been his unfailing Friend and Guide. Day after day, yes, hour after hour, he communed with this beloved Friend, this heavenly Counsellor. Most earnestly did he implore his direction, and his alone, and then he asked the fervent prayers of the dear ones around him. Before the question was finally settled in his own mind the above letters had reached him. They naturally had much to do with his decision. Without one thought of any such call being made, with no wish to leave his beloved people, and with a shrinking from doing aught that would even *seem* like ingratitude to the cherished friends from whom he had so recently parted, he could not refuse to listen to the earnest expressions of those whom he felt were well fitted to help him in this great and important decision. They came, too, at a time when it did not seem presumption to say they were *God's* messengers to tell him what to do. After a prayerful consideration of each letter, Dr. Cummins decided to accept the call to the episcopate, though with a sad heart. Not sad because of

the honor done to him by Kentucky's churchmen ; not sad for the many kindly expressions from his brethren in the Church ; not sad for the great field lying before him ready for the husbandmen ; but sad that again his tent must be struck, and once more the good-byes be said, and dear hands again clasped for the last time. The rending of such ties *was the saddest part of his life.* He shrunk from it as few men do, and those who knew him most intimately felt this to be true. His was too loving a nature not to allow his heart's warmest affections to flow out towards his friends. Intensely did he suffer when called to part with them. We know well the struggle of those days in June and July, 1866, the hours he passed in discussing the all-absorbing question, and the fervency with which he besought his Father's guidance. In his journal we find this entry :

"PARIS, July 15, 1866.

"To-day my letters of acceptance have been dispatched to the Standing Committee of Kentucky and to Bishop Smith, and also a letter to the Vestry of Trinity Church, Chicago, announcing my purpose to accept the office of Assistant Bishop of Kentucky."

Thus briefly he writes of what had cost him days of anxiety and perplexity. The official letters being dispatched, those to friends were written, and these were very sorrowful. Had he not had the hope that he was doing God's will in accepting the office of bishop, the trial would have been far more severe. To these friends he frankly told all that was in his heart, and they, as generous as ever, wrote him sadly, but most affectionately, and continued his

warm friends even after years of separation. In August, Bishop Smith wrote him as follows :

"NEW HAVEN, CONN., August 3, 1866.

"*Rev. Dr. Cummins :*

"MY DEAR DOCTOR : It would be difficult for me to describe the emotions of grateful delight with which, five days ago, I read your consent to become my assistant. I trusted the providence of God in advance ; I beheld the hand of God in each wonderful step as the movement advanced ; and I now bless and adore the mercy of God, which has brought it all so nearly to completion ; and, as I expressed it in a letter to the Presiding Bishop this morning, 'If our Lord God will only grant you a long life and a successful episcopate, my best and most earnest desires will be fully gratified.'! . . . Your suggestion as to the place (in which your consecration is to be) is peculiarly gratifying to us all.

"Your hopeful, loving brother in the Gospel of our Lord,

"B. B. SMITH."

The next letter received by Dr. Cummins, when in England, is from his dear and reverend friend Bishop Hopkins :

"BURLINGTON, VT., August 2, 1866.

"REVEREND AND DEAR BROTHER : Your welcome letter from Paris, announcing your acceptance of the office of Assistant Bishop of Kentucky, so unanimously conferred by their Convention, has just arrived, and gave me the most cordial pleasure. God be praised whose spirit guided them to the choice of one whom I esteem so highly. And may his abundant blessing attend your labors, and prosper them to the fullest extent desired by all who love you.

". . . With my earnest prayer that the protecting hand of the Lord may be with you, lead you back to us in

health and safety, and guide you and yours to all good in time and in eternity, I remain,

"Your affectionate brother in Christ,

"JOHN H. HOPKINS.

"REV. DR. CUMMINS."

The next is from Rev. Dr. Craik:

"LOUISVILLE, August 2, 1866.

"MY DEAR DOCTOR CUMMINS: I have the pleasure to acknowledge the receipt of your very welcome letters of the 14th ult. It is a subject of sincere congratulation to us all that God has put it into your heart to make this sacrifice for the good of his Church. It is a day of small things now in Kentucky, but we believe that the material is here, if properly addressed, with which to build up the Church.

". . . We shall be very happy if you will bring Mrs. Cummins to our house immediately upon your arrival in Louisville, and leave her there while you make your visit to Chicago previous to the consecration. We live a little way out of town, and it may be more pleasant for her on that account. Christ Church being the mother church of the city, and somewhat better arranged for such a service than any other, I should greatly prefer to have the consecration there.

"Fervently praying that our Heavenly Father will direct us in all our doings with his most gracious favor, and further us with his continual help in this great crisis in the history of his kingdom, I am, very respectfully,

"Your friend and brother, JAMES CRAIK.

"THE REV. GEORGE D. CUMMINS, D.D."

After a prolonged stay in Paris, Dr. Cummins and his family returned to England. His consecration was fixed for November 15th, in Christ Church,

Louisville. While at Sudbrook Park, near Richmond, he received another letter from Bishop Smith :

"NEW HAVEN, CONN., August 17, 1866.

"*Rev. Dr. Cummins :*

MY VERY DEAR BROTHER : Since I last wrote you, some correspondence has taken place between me and the Presiding Bishop which it is proper to report. . . . I am assured, however, as I now do you, and as I argued to Mr. W——, that I regard all these things as the small dust of the balance compared with the preponderating mercy of the answer to prayer in an almost unanimous election, and in the gift of such a co-worker in the one great work of upholding the ark of God !

"God bless my dear son in the Gospel of our common Lord ! B. B. SMITH."

A letter from a friend and presbyter of the diocese contains the following sentences :

"We congratulate you upon the improving health of Mrs. C——. God grant she may be completely restored ! We are hopefully anticipating your settlement in our midst, and are sanguine of a prosperous diocese through God's blessing upon your labors. I send you by mail to-day a copy of the Journal of Convention (1866), which will afford you all the information available."

The months of August and September, and part of October, were passed most pleasantly in various parts of England, and in the middle of October they returned to the United States. Ten days were passed in New York, and then Dr. Cummins and his family turned their faces westwards for their new home. Arriving safely in Louisville, they were

kindly greeted by several friends, and at once taken to the country home of the Rev. Dr. Craik.

Leaving his family there, Dr. Cummins went to Chicago, where he spent two Sundays with his dear people previous to his consecration. The generous congregation of Trinity Church presented him with a handsome set of bishop's robes, which he wore throughout his episcopate, and was clad in them when laid away in the cemetery near Baltimore, where he rests now awaiting the resurrection. The letter herewith given reached him while in New York :

"GENEVA, October 30, 1866.

"MY DEAR DOCTOR : You are truly welcome home again, I trust with health renewed, and with strength for your great work.

"I felt the high compliment of your request that I should preach at your consecration. It would have very pleasantly revived our old relations at Baltimore had I been able to take even an inferior part in your consecration, but it is not possible. My appointments for November were all made, and my time is so preoccupied that I could not have prepared a sermon equal to so important an occasion.

"May the Lord be with you and bless your episcopate. Farewell now to what makes the *happiness* of clerical life ! The episcopate is full of the happiness that arises from the noblest opportunities of doing the Master's work ; but it is *so wearing*, so incessantly absorbing, and so cut off from those *near* relations which we form in parochial life. I pray that as your day so your strength may be.

"I shall *never* forget your brotherly course in Baltimore.

"Yours sincerely and faithfully,

"A. CLEVELAND COXE.

"THE REV. DR. CUMMINS."

The Bishop of the Protestant Episcopal Church in Iowa writes as follows :

"DAVENPORT, November 1, 1866.

"MY DEAR DOCTOR CUMMINS : Yours from Leamington was duly received. I hope this will find you safe and well in Chicago. I hope to be able to accept your kind invitation to be present at your consecration, though my health is not very good.

"May God bless you in your new duties and responsibilities ! I never feel like congratulating any one upon his call to the episcopate, from my own experience of its cares and burdens ; but I can heartily welcome you to our number, and bid you God-speed in your important work.

"Faithfully yours, HENRY W. LEE."

From an esteemed parishioner of St. James's, Richmond, Dr. Cummins received a valued letter at this time dated

"MONTGOMERY, ALA., November 6, 1866.

"MY DEAR SIR : The news of your election to, and acceptance of, the Assistant Bishopric of Kentucky truly rejoiced me. You are just the man for that field. Your zeal, your eloquence, and that warm heart of yours which draws everybody to you, will create in your diocese an influence which must greatly benefit our beloved Church. I only wish I could work by your side.

"The voice of your old parishioner—of one whose sincere attachment time has never weakened—will, I trust, be welcome at this time. I will be with you in spirit at your consecration, and will breathe the warmest prayer of my heart that God may bless you with all blessings and spiritual understanding.

"Believe me, with great respect and affection, your friend,

"HUBERT P. LEFEBVRE."

They have met long since in heaven.

The letter here given is from one whom Dr. Cummins loved and revered, and whose friendship and sympathy he enjoyed for many years :

"CINCINNATI, November 12, 1866.

"REVEREND AND DEAR BROTHER : I have fully expected to be at your consecration, and perhaps will be ; but I am now so unwell with a severe cold and cough that it is very doubtful.

"I write this in order that should I not be there you may be aware of the cause. I hope the solemnity may be free from any of the 'novelties that disturb our peace.' . . . May the Lord give you abundantly the anointing of his Spirit, and make you strong to be a *defender* as well as teacher of the truth in its simplicity, in these days when the snares of Popery and Infidelity on two sides, associated with and getting strength from the snares of the world and the flesh on all sides, give such responsibility to the office of a minister of Christ, and especially to the office of a bishop, 'set for the defence of the Gospel.'

"The times demand great firmness and faithfulness, as well as zeal and diligence.

"Your affectionate friend and brother,

"CHAS. P. MCILVAINE.

"REV. DR. CUMMINS."

CHAPTER XXVII.

CONSECRATION AND WORK.

"Let thy soldier, still contending, still be with thy strength supplied;
Thou wilt not deny the quiet, when the arms are laid aside—
Make me meet with thee forever, in that country to abide."

From the German.

AGED 44–45.

THROUGH the great kindness of a friend, an elegant private car was placed at the disposal of friends from Chicago who wished to attend Dr. Cummins's consecration, and every exertion was made to make the party, consisting of some twelve persons, comfortable. They had a pleasant journey to Louisville, where they were most hospitably entertained by the members of the Protestant Episcopal Church in that city, and some of the clergy took part in the ceremony.

There are numerous newspaper reports before us, from which we could take extracts, but we prefer giving the simple account from Dr. Cummins's journal. He writes:

"LOUISVILLE, November 15, 1866.

"This day I was consecrated a bishop in the Church of God, in Christ Church, Louisville, by the Right Reverend John Henry Hopkins, D.D., LL.D., of Vermont, Presiding Bishop of the Protestant Episcopal Church in the United States, assisted by Bishops Smith, of Kentucky, Lee, of

Iowa, Talbot, of Indiana, Clarkson, of Nebraska, Quintard, of Tennessee, and Kerfoot, of Pittsburg.

"Morning Prayer to the Psalter was read by the Rev. E. F. Berkley, D.D., of St. Louis. The First Lesson, Zechariah, third chapter, by the Rev. J. W. Venable, of Versailles, Ky.; the Second Lesson, Acts, first chapter, by the Rev. Clinton Locke, of Chicago; the Nicene Creed and Versicles, by the Rev. J. N. Norton, D.D., of Frankfort, Ky.; Prayers, by the Rev. H. N. Bishop, D.D., of Chicago; 106th Psalm, by the Rev. J. S. Shipman, of Lexington, Ky.

"Collect and Commandments, by Bishop Quintard, of Tennessee; Epistle, by Bishop Talbot, of Indiana; Gospel, by Bishop Lee, of Iowa; 29th Hymn, by Rev. W. H. Platt, of Louisville.

"Sermon, by Bishop Lee, of Iowa, from the text St. John 20 : 21, 22, 23.

"Bishops Clarkson and Talbot were my presenters, Rev. Dr. Craik and Rev. F. M. Whittle the attending presbyters.

"The Litany was said by Bishop Smith, of Kentucky.

"The Rev. J. J. Talbot, of Louisville, read the testimonials to my election.

"*Veni Creator Spiritus* was sung antiphonally by the Presiding Bishop and the bishops, clergy, and people.

"I am the eighty-first in the order of succession of American Bishops."

We quote from the *Church Journal*, November 21st, 1866:

"The Episcopal Oath was then taken, in a firm, clear, and manly tone, audible in every part of the church. . . . The interrogatories were then put by the Presiding Bishop, the answers being made with great distinctness. Being then vested with the rest of the episcopal habit by the Rev. Dr. Craik and the Rev. F. M. Whittle, the Assistant Bishop-elect knelt, and

the *Veni Creator Spiritus* was sung over him. . . . All the seven bishops united in the laying on of hands. . . . After the delivery of the Bible and the Pastoral Charge, the new Bishop was received within the chancel rail and long knelt in private devotion before the altar, while the church rang with the triumphant strains of Mozart's *Gloria in Excelsis*, admirably sung by the choir.

"Dr. Craik announced that the proceeds of the offertory would be devoted to the work of diocesan missions, and expressed the hope that a large sum might be placed in the hands of the new bishop to encourage him at the beginning of his work.

"The Communion Service followed, in which the bishops assisted the Presiding Bishop. After the singing of the old *Gloria in Excelsis* the Presiding Bishop offered the prayer for the new bishop, and gave the blessing of peace. The chancel steps were long thronged by those who wished to congratulate the new bishop and bid him a hearty God-speed.

"The music was especially fine; a choir of fifty voices—some of remarkable sweetness—rendered the chants with great artistic finish and joyous energy, in full keeping with the happy occasion."

The spacious church was crowded to its utmost capacity. Just as the new bishop knelt before the communion table, a broad, bright ray of sunlight poured its golden light over him. All present remarked the striking incident, and there were many who witnessed it with tearful eyes, and prayed fervently that the Sun of Righteousness might ever thus shed its beams upon the heart of him who had just assumed such great responsibilities. Besides the seven bishops, there were twenty-three clergymen from Kentucky, three from Indiana, eight from Illi-

nois, two from Missouri, two from Tennessee, one from New York, three from Ohio, and one from Mexico. In the evening there was a missionary meeting held in St. Paul's Church, Louisville. Bishop Smith presided, and addresses were made by Bishops Talbot, Clarkson, Kerfoot, Lee, of Iowa, and Bishop Cummins. On Friday evening one of the leading men of Louisville invited the visitors and members of the Protestant Episcopal Church to his house, to welcome their assistant bishop, and to confer together as to the best interests of the diocese, until the Convention of the following May. We quote from the Louisville *Courier-Journal* of November 16th :

" The missionary meeting was held in St. Paul's Church. . . . Bishop Cummins was the next speaker, and he spoke very eloquently and impressively. He designated the great want of the Church as being organization, with more love for Christ and more zeal for his Church. His words thrilled every heart, and assured every one that in the high office to which he has just been called he will accomplish a noble work. Church people throughout the diocese will receive their new bishop with open arms. His presence and voice will awaken new life and zeal in every parish."

The first entry in the diary of Bishop Cummins is dated Louisville, November 18th :

" This day—Twenty-fifth Sunday after Trinity—I officiated in the morning at Christ Church, reading the Ante-Communion service—except the epistle—and preached from Revelation 3 : 8. Sunday night, November 18th, I preached in St. Paul's Church."

The first letter we have after his consecration is

dated November 17th. His family were in Chicago, having returned in the private car with the bishops and clergy, and the kind friend from Chicago who had cared most untiringly for the comfort of the entire party. From letters written at this time we extract the following :

"LOUISVILLE, November 17, 1866.

It seems as though the events through which we have passed in the last few days have made my precious family doubly dear to me. May God sanctify me for my new office. My ride back from Jeffersonville was a sad one. I trust a merciful Father's arm was around you, preserving you from harm. I dined at Mr. S——'s with Bishops Hopkins and Quintard, and Rev. Mr. Shipman and Rev. Mr. Venable, Dr. and Mrs. Craik, Mr. T——, and Mr. A—— of Dr. Craik's vestry. I felt too sad to be able to make myself agreeable. I took tea at Judge H——'s with Bishop Hopkins, his son, and Bishop Quintard. Mr. S—— kindly invited me to make his house my home, and I consented. I only wish the invitation had come to *all* my little flock, but during this week their house was full of guests.

"*November* 18.—My thoughts turn to-day with ceaseless longing to my precious ones, and my heart is with you, so far away ! To-day I began my work in the diocese at Christ Church. Dr. Craik made a noble appeal for the church at Maysville. I spoke also. The sum needed was raised, and even more than was asked for."

Before leaving New York, and soon after his arrival in the United States, Bishop Cummins had entered his son at the Lehigh University at Bethlehem, Pa., of which Henry Coppée, D.D., LL.D., was then president. There the bishop's son remained until 1869.

The bishop's family spent several weeks in Chicago with friends, and as soon as his duties permitted he joined them and officiated several times for his former congregation.

While this visit was, for many reasons, a sad one, yet it gave pleasure as well, as the circumstances of the bishop's election to the episcopate had rendered it impossible for him to return to Chicago immediately after his return from Europe, and he felt it to be due to these kind friends to be among them for awhile.

"LOUISVILLE, November 19.

"Rev. Mr. T—— called to ask me to confirm in private a man who is very ill—and this is my first confirmation. I also administered the communion to him."

"LEXINGTON, KY., November 21, 1866.

"Yesterday Mrs. W—— drove with me about the town and suburbs. Lexington is not a handsome town, but the country around is lovely. We drove to the cemetery, from the centre of which towers a lofty and noble monument to Henry Clay. There are many beautiful homes in the town. The people are refined and elegant in their manners, and just like Virginians. Dr. Totten has opened a church school for girls here. I preached in Christ Church. The church is a beautiful building and very large. In the evening there was a reception at Rev. Mr. S——'s house, that the congregation might meet me. They all gave me a most warm and cordial welcome, and I like them very much.

"I think we would find Lexington a happy home and the people very congenial. There is no great progress, as in Chicago, and no bustle; but there is refinement and warmth of heart and much that makes life desirable. I go to-day to Louisville, and thence to Bowling Green; and expect to

reach Chicago by the first Sunday in December, and will preach in Trinity Church. When I left Louisville for this place we were detained at Frankfort for some time, a freight train being off the track. I went up to see Dr. N——: he received me very kindly, and we had a pleasant talk about church matters. He told me that in the committee that nominated me half were low churchmen and half high churchmen, and after discussing many names with no agreement Governor S—— asked him how he felt about me. He replied favorably, and Governor S—— arose and nominated me with tears in his eyes, and Dr. N—— immediately seconded the nomination."

"BOWLING GREEN, November 23.

"I am thus far safely on my visitation tour, and by God's blessing have been preserved from all harm. The robbers who assaulted the train on this road have all been arrested and are now in jail, and will be doubtless severely punished.

"I found the little flock of our church people here worshipping in a very small frame school house, and this in a town of four or five thousand people. I have called all the people to meet me to-morrow night at the house of Mr. H——, and I intend to see what can and will be done towards building a church. I will try to aid them from elsewhere. The more I see of the diocese, the more I am impressed with the feebleness of our Church in this State. Outside of Louisville, Lexington, and two or three towns on the Ohio River, the Church scarcely exists. It has a nominal existence in a few towns like this, but little more than nominal. But there is a vast portion of the State where the population is sparse, the country inaccessible, with no railroads, and scarcely a town of three hundred or four hundred people in any county. In these portions of the diocese I am told that there is no prospect of a beginning for our Church perhaps for a generation; the population is very rude, ignorant, and demoralized.

Some counties on the border of Tennessee are the hiding-places of desperate men, who live by such deeds as that committed on the railway lately. My work, of necessity, must lie in the towns, and in the strip of country lying just south of the Ohio River. The towns of Kentucky, where our work must alone lie for a generation to come, are all easy of access from Louisville or Lexington. Louisville is a far more beautiful city than you could imagine from your brief sojourn there. It has pleasant society, and I think I could do more for the advancement of the Church by being in Louisville than in Lexington, in the way of establishing mission churches and new congregations by my own services when I was at home, and also by superintending charities, which we hope to establish there, such as a Church Home and Hospital. The condition of the colored people has interested me deeply. We are going to do what we can to bring them under the influence of our Church by schools and services, and doubtless a few years will work a great change in their condition.

"*Saturday.*—Mr. W—— has just brought me L——'s letter. What a journey! and what an experience! I am most grateful to God that you bore the tossings about so well."

"BOWLING GREEN, November 26.

"Saturday evening I met the friends of our Church, and after an earnest conversation they determined to raise one thousand dollars among themselves towards a church edifice. There are only about twelve Episcopal families here. I intend to make an earnest effort to raise two thousand dollars more to put up the building. I preached twice on Sunday in the Baptist church, and confirmed a class. The congregation was large, and composed of persons of other denominations. I meet some of the people again to-day to talk over the prospects of the Church and to deepen their interest in the work. At one o'clock to-day I leave with Rev. Mr. W—— for Russellville.

Tuesday I go to Clarksville, Tenn., and Wednesday to Hopkinsville, Ky., to hold services.

"I have had many thoughts of our future since we parted, and sometimes they have been sad ones. But I am sure this is wrong, and I try to dismiss them, and cherish brighter reflections. If our way has been indeed chosen for us of God, and we try to do his work, he will make our path bright and blessed and cause all sacrifice to be a joy."

"RUSSELLVILLE, November 28, 1866.

"We reached this place at seven o'clock, and found the church already filled, indeed crowded. I preached, and confirmed and addressed the class of candidates. Yesterday at 3.30 P.M. the people came to confer with me concerning the opening for our Church. The town has about fifteen hundred people in it, and those I have met with are very pleasant. They received me very warmly. I wish to establish here, in connection with Bowling Green, an associate mission, and to place a clergyman here to work in connection with Mr. W——. The opening is promising for our Church. I preached again at night; the people seemed deeply interested in the services."

About this time Bishop Cummins received several letters from friends, from which we quote. The first is from a clergyman of the Church of England, and is dated November 22d, 1866:

"MY VERY DEAR FRIEND: Having lately heard that your consecration to the sacred office of a bishop in the Church of Christ was to take place the middle of this month, I desire to offer my sincere congratulations and my earnest prayers that the great Head of the Church, who has called you to that office, may abundantly replenish you with all the gifts and graces requisite to the successful administration of the holy

functions appertaining thereto. . . . Believe me, my dear friend, it was with unmingled feelings of joy and thankfulness that I first heard of your election, and I should have written immediately to express my feelings had I known your address. I did not know your whereabouts in England or the United States. I feel assured that your new position will, by God's grace, be profitable to those over whom he has appointed you overseer. Your sphere of usefulness is now much enlarged: may you be the honored instrument in God's hands of winning many souls to Christ. It would have given me much pleasure to have been present at your consecration, and added my prayers to those which undoubtedly went up from many hearts to the throne of grace for the new apostle of the Lord—the new leader of the Lord's hosts in the conflict with sin and Satan. Those prayers, though not presented then and there, have yet, I trust, reached the mercy-seat with acceptance.

"It is a very great pleasure to write to you again, and I shall long to hear from you. Give our united love to our very dear friend Mrs. C——, and each of your dear children, and believe me

"Your very sincere friend, T. T. R."

The next in order of date is from Bishop Vail:

"ATCHISON, KAN., November 24, 1866.

"*For the Right Rev. Geo. D. Cummins, D.D., Louisville, Ky.:*

"RIGHT REVEREND AND DEAR BROTHER: I should have written you before your consecration had I not known that you were abroad, and if I could have learned in my prairie fields, where I spent the summer, how to address you.

"I would now write to give you the welcome of a humble brother upon your entrance into the Episcopate.

"In the confidence of your brethren I congratulate you. In the assumption of new responsibilities I sympathize with you. I pray that God may be with you, by his Holy Spirit,

to bless you in your efforts to extend the knowledge among your people of the blessed Gospel of the Son of God, and that the glory of our dear Lord Jesus may be accomplished through you.

"I know of none who, in the good old Diocese of Kentucky—old among our Western dioceses—could have been more fitly selected, or could effect, by God's grace, a larger blessing for the fold of Christ.

"May the Holy Ghost speed and prosper you! Believe me, affectionately,

"Your friend and brother, THOMAS H. VAIL."

The following is from Bishop Lee of Delaware:

"WILMINGTON, DEL., November 26, 1866.

"*Right Rev. Geo. D. Cummins:*

"MY DEAR BISHOP: It would have been exceedingly pleasant to me to have been present at your consecration, having always, since our first acquaintance, felt so much interest in your welfare and success.

"My constant journeyings for the last eight months in Pennsylvania and Maryland, as well as in my own diocese, made it hardly possible for me to accept the invitation which I received from Bishop Smith.

"I can hardly congratulate you on your appointment to an office involving so much labor and such dread responsibility, but I trust you will be mercifully sustained and greatly prospered in your work. At all times and in all places the work of a bishop is full of weight and difficulty. It must be particularly so in the field upon which you are now to enter. Commending you to him who is able to make all grace abound towards us, and assuring you of cordial sympathy and affectionate regard,

"I remain your brother in the Lord,

"ALFRED LEE."

The next letter is from a beloved friend, a lawyer in Washington, D. C., and a member of his congregation while rector of Trinity Church, one who had been as a brother to him for years :

"WASHINGTON, November 25, 1866.

"RIGHT REV. GEO. D. CUMMINS, D.D. : It is a holy title in which you have been clothed, my dear friend and teacher in sacred things. Yet I do not love you one whit the more for the dignity of your high office than when you were my own pastor.

"Among all those who rejoice to hear of your election to the bishopric, I will give place to none in the joy and delight your promotion affords. You never will know what a comfort it is to me to have you feel towards me confidence in my unabated affection, and to believe I retain your esteem. You are, and have been ever since we first met, my most helping and strengthening brother in Christ, and I can assure you I have missed you sadly in every way since you left your flock in Washington. But I see how plainly it was all ordered by him 'who doeth all things well,' and how, when you were called to rend asunder ties you formed here—that will last through eternity—and how I felt and believed and even favored—with pain—the removal to Baltimore, it was but the step from stone to stone by which God was preparing you to meet his call for a higher station of usefulness in his service. I know you realize far more than I can comprehend the nature of your duties, and the preparation for the work. May he for whom you have heretofore labored guide you to all strength and fitness for your work. How I would have rejoiced to have witnessed the solemnities at Christ Church on the 15th ! My soul would have been lifted up by the deep emotion of my heart to see one I love so much—by the unanimous voice of his brethren in the Church, laymen and ministers—receive the 'commission' anew, coupled with

graver duties, and vested with larger powers for usefulness. . . . I meant to write only about your new office, and to tell you how much talk and pleasant things your old friends have to say about it. It gratifies me to see how strong the love is they bear you. The newspaper is going around from hand to hand and house to house; all are touched and charmed with its accounts, and the excellent discourse of Bishop Lee; and I was doubly glad the teacher of the hour was, as he claimed to be, 'your intimate friend.'

"My dear mother charged me to say for her that she fully believes you are called to the office, and that God will furnish you with strength for your duties. Love to all your family."

The following is from Bishop Cummins's kind friend for seven years, Ex-Governor Stevenson of Kentucky:

"COVINGTON, December 12, 1866.

"MY DEAR BISHOP: I wrote you a long letter in October, and directed it to Chicago, hoping it would greet you upon your return from Europe. I fear it has been consigned to the Dead Letter Office at Washington.

"It had no other merit than the sincere outpouring of the warm heart of a thorough Episcopalian, of the Virginia Bishop Meade stamp, to his beloved and newly elected diocesan! Besides my gratitude at your election and a narrative of the peculiar and providential blessings which seemed to culminate in the glorious and closing work of our Convention, I begged you always to consider my house your home, and to be assured of the affectionate greeting which would always await you in our family circle. . . . You have been called, under the providence of God, at a most auspicious and critical time to a responsible but noble field of labor. I trust and believe you will love and become endeared to the people of Kentucky; you are precisely the bishop we need and demand. The work may be laborious, but God will give us the

increase. In these days of extravaganzas in Ritualism we want a father in God whose warm heart, sound judgment, and simple exposition of the Gospel is only exceeded by his unfaltering devotion and fearless orthodoxy to its precious truths. . . .

"Mrs. S—— joins me in kind and cordial greetings to Mrs. C—— and yourself, and I beg you to accept the assurance of that warm regard with which I am,

"Very truly yours, J. W. STEVENSON."

We give extracts from a letter written by Bishop Green, of Mississippi, and Chancellor of the University of the South:

"UNIVERSITY PLACE, TENN., January 16, 1867.

"*Right Rev. Geo. D. Cummins, D.D.:*

"MY DEAR SIR: It has been my intention ever since your consecration to write you a letter, not of congratulation, but of brotherly welcome to the arduous and responsible labors of the Episcopate. A multiplicity of other and more pressing demands upon my time has prevented my doing so until the present moment.

"Let me now, therefore, if it be not too late, assure you, my good brother, of my confidence in you, and of my hearty prayers for your happiness and usefulness. You have a noble field, and I believe you will work it well. . . . The next meeting of our Board of Trustees will be at Montgomery, on the 13th February. Can you not be with us? Your presence as a mere visitor and well-wisher would be highly gratifying to us all. . . . Do come, if you can. I have written a similar invitation to Bishop Smith.

"Affectionately your brother in Christ,

"W. M. GREEN."

Bishop Cummins returned to Chicago early in December, and, as we have said before, passed some

weeks with his former charge, preaching for them regularly twice on Sundays, and holding services in the week. This he felt was due to the people of Trinity Church. They had been so generous, so liberal, so thoughtful for him, that he was all the more anxious to be with them as much as possible while they were without a pastor. January 1st, 1867, he with his family returned to Louisville, where they remained with kind and most hospitable friends until the latter part of February, the bishop meantime filling all his appointments. In February he accompanied his wife and daughters to Baltimore. Up to the second week in May he was occupied with visitations through the diocese. The first of April his family went to Virginia, to be with the parents of his wife. We have before us letters of Bishop Cummins written during the months of May and June. The first is dated

"COVINGTON, KY., May 26, 1867.

"I preached and confirmed in St. Paul's Church, Newport, this morning, and officiate at Trinity Church, Covington, to-night. Rev. Mr. M—— called to take me to confirm a sick person before the morning service. . . . The congregation was large, and I confirmed eighteen persons. This makes sixty-eight persons confirmed in this church since January last. The Convention meets in St. Paul's, Louisville. Rev. Mr. W—— has been elected Assistant Bishop of Virginia. He has not yet decided to accept. I hope for Virginia's sake he will go, as I think he is just the man for the diocese.

"*May* 27.—Preached last night in Trinity Church, Covington, to an immense congregation, and confirmed twenty-three persons, making in all fifty-six in this church since January last. The prospect before us in the diocese seems

very encouraging: all are impressed with the record of my work for the past six months, and we have now entire harmony. Bishop Smith has appointed Thursday as the day for the Convention sermon and communion, as it is Ascension Day. Wednesday will be devoted to business. . . . Bear me ever in your heart in prayer. . . . I desire to cultivate a spirit of unity and harmony among the congregations. I shall strive to bring the whole diocese into perfect harmony in our great work of extending the Church throughout the State."

"LOUISVILLE, May 29, 1867.

"At ten o'clock this morning the Convention assembled and tried to organize, but the question was started of the constitutionality of the bishop's call, and a lively discussion sprang up, lasting until eleven, the hour for service. At eleven o'clock I preached the Convention sermon: it was listened to with much interest. At 3.30 the Convention reassembled. Bishop S—— was absent and I took the chair. The debate on the legality of the bishop's call was very earnest, but at last the Convention legalized his act, and thus all trouble was avoided. The Convention passed a unanimous resolution asking that my sermon be given for publication.

"To-morrow is the day for unveiling the full life-size statue of Henry Clay, by Hart, and the ceremonies are to be very imposing. Judge B—— is to deliver the address. The Convention has been invited, and will go in a body, and accordingly we meet at eight o'clock to-morrow morning for service and the communion, as it is Ascension Day, but will have no session of the Convention until three o'clock. Every day some new call for my services comes to me. I am wanted to lay corner-stones for churches at Shelbyville and Georgetown. Rev. Mr. T——, Mr. C——, and Mr. W—— wish confirmation. I am very lonely without my precious ones, and long for a home of our own. On the 7th I go to Pewee Valley, on the 8th to Georgetown, and on the 11th to Paris."

At this time Bishop Cummins first met with Lyte's beautiful hymn, "Abide with Me, fast falls the Eventide," and writes thus of it :

"I send you this as a Sunday night's breathing of my own soul. May it be yours and mine now and always until 'Swift to its close ebbs out life's little day.' Do try to learn it, and get L—— and S—— to learn to sing it for me. Goodnight.

He was very fond of music, especially sacred music. It was his custom to join with his family in singing in the evening whenever he was at home. He had a correct ear for music, and could readily catch any tune which he liked. His voice in singing as well as preaching was most melodious. Nothing pleased him more than to gather around the piano and sing hymn after hymn with his home circle. Some of Mr. Bliss's hymns were his special delight, and also some of Mr. Sankey's. "The Sweet By and By," "Oh! to be Nothing," "The Gates Ajar," "The Ninety and Nine," and many others he never wearied of hearing. "Guide me, O thou great Jehovah," "Rock of Ages," "Lord, with glowing Heart I'd praise Thee," "Nearer, my God, to Thee," and others from the Prayer-Book collection he dearly loved; but none were so dear as the one he so solemnly repeated as he caught a glimpse of the "precious Saviour" on the portals of the house not made with hands.

Writing from Elizabethtown on the 3d of June, he mentions his intention of visiting Henderson on the 10th, and says :

"Then I shall have visited *every* parish in the diocese except one, Princeton, in the extreme south-west, where I cannot go at this season of the year. To-night I hold confirmation here. To-morrow I go to Owensboro. At Henderson we will have several days' services, and an ordination (Whit-Sunday) and confirmation.

"This bright warm afternoon I am reminded of the cottage and the porch, with our improvements, and long to see the honeysuckle that we trained. I am glad to have some time to spend at the cottage before we leave for the North, for I enjoy the calm evenings there so much, and I am happy to be able to be with dear mother and father to cheer them by our presence. I preach here and confirm a class. Since I was last here, Mr. T——, the rector, has made *with his own hands* a desk and pulpit, and they are very tasteful."

"OWENSBORO, June 6.

"The church here is very feeble and has no pastor. The hearts of the people were almost ready to despair, but my coming seems to have infused new life into them. I have conferred with the vestry, and they will call a rector at once."

"HENDERSON, KY., June 7, 1867.

"I am now at one of the most distant points of the diocese. The weather is intensely hot and very trying. We were received on reaching this place by two of the vestry. Henderson is a much more important place than Owensboro, and we have a tasteful church edifice here, but the church is in a low condition. I have called the vestry to meet me this afternoon to advise them concerning the future. The present rector is very old, and I shall advise them to call a younger man as associate rector. This community reminds me very much of Norfolk—a quiet town, with a warm-hearted, hospitable people. We have had services every day since I arrived, though the heat is intense. Sunday I ordained Mr.

Ross to the presbyterate—*my first ordination*. My visit to Henderson has awakened great interest. When I reached here there were but *four* candidates for confirmation, and I confirmed twelve Sunday night."

Almost immediately after completing his list of visitations, Bishop Cummins went to Virginia, and passed a week at his father-in-law's home. From there, accompanied by his wife and daughters, he went to Bethlehem, Pa., to be present at the Commencement of the Lehigh University. There they passed several days, and enjoyed greatly the interesting exercises. From Bethlehem they returned to Baltimore, and from there went to Northampton, Mass., where they spent the summer. In the autumn, Bishop Cummins with his family returned to Kentucky.

CHAPTER XXVIII.

A STAND FOR THE TRUTH—1868.

"O fear not in a world like this,
And thou shalt know ere long—
Know how sublime a thing it is
To suffer and be strong."

AGED 46.

VERY soon after he returned to Kentucky a country home was offered to Bishop Cummins, by its owner, at a moderate price. It was situated in Pewee Valley, sixteen miles from Louisville, on the railroad to Cincinnati, and possessed many attractions. The congregations of Christ's Church and St. Paul's, Louisville, chiefly assumed the responsibility of the debt; and the bishop, with a very joyful heart, set about repairing the house and grounds, which had been allowed to fall into decay. Before the main building was ready for occupation he removed his family to "Oak Lea," and all the winter they were accommodated in the wing of the house. Through the generous liberality of friends and relatives in the East, he was enabled to make this home comfortable, and a bright future opened before him. Happy in his work, blessed of God in his labors, and with restored strength, the winter of 1867–8 was one of the brightest of Bishop Cummins's life.

In February he attended a meeting of the House of Bishops, assembled in New York on the 15th, to elect a missionary bishop for Oregon. He writes :

" Twenty bishops were present, and after balloting nine times they elected Dr. P——. I know him and admire him very much ; he is a man of beautiful spirit, and full of missionary zeal, and I know he is utterly opposed to the school of ritualists and Romanizers. I doubt, though, whether he will accept. Bishop P—— invited me to dine with him, with several of the bishops, but I declined, as a violent snow-storm was falling. I have not made any calls yet upon our friends. I wrote for G—— to come over from Bethlehem to-morrow.

" *February* 6.—Our dear boy is with me : he came last night. I am very happy to have him ; it is bringing a part of *home* to me. I am truly glad to know that on Monday my face will be turned towards my fondly loved home !"

The spring and summer of 1868 were passed in busy work throughout the diocese, with the exception of a visit to Chicago, accompanied by his wife and youngest daughter. The country home of Bishop Cummins was too attractive to permit of his wishing to go elsewhere, and the entire summer was passed at " Oak Lea," with occasional visits to parishes in the diocese. When not otherwise engaged he preached in some one of the churches in Louisville, or in the school-house in Pewee Valley. Through the earnest efforts of the bishop, funds had been raised to finish a tasteful stone church in Pewee Valley. This was opened for services in 1869.

In August of 1868, the sad news reached them by telegraph of the dangerous illness of Judge Balch. Mrs. Cummins was at that time too ill to leave her

bed, and the bishop at once started for Virginia. He writes :

"On board the Steamer, August 31, 1868.

"It is with a sad heart that I turn my face eastward on this long journey. I have felt so deeply the sadness of going without you on this sorrowful mission. To feel that you are forced to keep your bed of suffering and denied the happiness of ministering to your father in his illness is very distressing to me. The precious consolation under such a trial is that 'it is the Lord's doing,' and though 'marvellous in our eyes' yet most assuredly a work of love, and only to be borne with a spirit of cheerful resignation. I said to G——, just now, 'Oh, that M—— was only with us !'

"If I find dear father still in this world I will tell him of all your deep love and intense yearning to go to him, and of your utter inability to travel. And if he has gone to his rest, I will do all in my power to comfort dear mother. My thoughts will be continually with you, and my prayers unceasingly offered for you. May our Heavenly Father bless and comfort you."

The following brief note tells the sad story :

"Kearneysville, Va., September 2, 1868.

"I have just reached this place, and find that dear father is with his Saviour whom he loved so well. All that I can learn here is that he fell asleep on Saturday, and was laid away to rest on Monday afternoon. I am going up to the cottage at once on horseback. Your brother L—— arrived last night from Canada, too late, like myself, to see father or be present at his funeral. May God be with you and comfort you under your great sorrow, a sorrow not as those without hope."

In October, 1868, Bishop Cummins left his home for New York, to attend the General Convention. On his way he spent a Sunday at Covington, Ky. From there he writes :

"I met in the cars Governor and Mrs. S——. Our conversation was chiefly of the great issues before our Church. He is very earnest in his support of all evangelical interests. I preached at Trinity Church in the morning from the text, 'The simplicity that is in Christ,' 2 Cor. 11 : 3. It was a sermon for these sad times. I spoke with great warmth and earnestness ; certainly this people will never be in any doubt as to my position on the vital questions at issue in our Church. This bright October afternoon I have been thinking how lovely our home must be looking under the rays of a cloudless sun. I am grieved to have to leave you when suffering so much, but if I succeed in getting help for our missionary churches from the Building Committee of the 'Church Missionary Society,' I will be home sooner than you expect. I preached again at night from the words, 'My words shall not pass away.' The congregation was very large."

"Baltimore, October 6, 1868.

"I resume my journal. I left Cincinnati in company with a number of the clergy and other friends. Met Rev. Mr. C—— at Belle Air, and had a long talk with him upon the state of the Church. I was up in time the next morning to see the destruction wrought by the great flood in August. I should scarcely have recognized Ellicott's Mills and Elysville. Hundreds of workmen are still employed on the desolated portion of the road. I reached Baltimore at nine o'clock A.M., and went with Rev. Mr. C—— to the hotel, and thence to your sister's. The Doctor drove me out after dinner to see Rev. Dr. G——, who kindly promised me help for our missionary churches ; then to Mr. R——'s, who also promises

help ; then to see a number of dear old friends, and the site of the new St. Peter's, and the design. It will be very imposing when finished. Mr. G—— is very happy about the new church."

"New York, October 7, 1868.

"We arrived here this morning about seven o'clock, and went to the Astor House for breakfast ; will go up to Dr. B——'s this afternoon. All is excitement and intense interest concerning the Convention. Dr. G—— showed me several more memorials that he had received upon momentous subjects, and there is a promise of stirring discussion on all the great topics. *We cannot doubt that God will take care of His truth ; but my stand is taken firmly on the old evangelical basis, now and ever, and to keep 'this Church' upon the platform of the Reformation.*"

"House of Bishops, October 8, 4 o'clock P.M., 1868.

"I am now seated at my desk. We have a beautiful room, fitted up with forty-two very tasteful desks and arm-chairs. Each desk is furnished with a large portfolio with the name of the diocese on it, and filled with paper and envelopes. The room is very bright and cheerful. We have just organized and are attending to mere routine business. I went down to the Bible House after writing to you, and had an interview with Rev. Mr. Rising concerning my application to the Church Building Committee, and he has arranged to have a meeting of the committee next Wednesday to meet me. To-day I introduced my resolution concerning the sending of our children to Romish schools, and it has awakened an exceedingly able and interesting debate. Eleven bishops spoke. The debate is still going on, has lasted two hours, and has gone into mighty questions. I have never listened to a debate of more intense interest."

"NEW YORK, October 8.

"At ten o'clock this morning the bishops and clergy assembled in the two robing-rooms of Trinity Church, and after robing went immediately into the chancel—no procession except one following the other. There were no choristers. All had evidently been arranged by the advice of Bishop McIlvaine and others who think with him. The chants were sung by a company of clergymen from the gallery. Bishop A. Lee preached a magnificent sermon, utterly condemnatory of all modern innovations, and especially the doctrine of priesthood, sacrifice, and altar. We thank God most heartily for this noble utterance. I preach in the Church of the Atonement on Sunday, 18th. I am staying at Dr. B——'s, who belongs to Calvary Church. The family are very kind and attentive, and I am most pleasantly situated. At nine o'clock I went to a reception of the bishops and clergy at Bishop P——'s. There I met many friends. Dr. E—— has sailed for France. I had an earnest talk with Dr. H—— and Dr. G——, of South Carolina, concerning the errors in our Church—they are thoroughly with me.

"*October* 9, *Friday*.—After the adjournment of our House we had a meeting of the Southern bishops to consider the question of the Freedman's Commission. After this I walked with Bishop Johns to Mr. A——'s, to call on Mrs. J——. She made many inquiries about you. Immediately after dinner I went to Calvary Church to hear Bishop B—— preach in behalf of missions. After the service I went with Bishop B—— to Judge R——'s reception. There was a great crowd present. I remained only a short time. This morning Bishop McIlvaine rose and objected to the surpliced choir of boys at the daily service at Trinity Chapel. Some of the Bishops favored it strongly, but finally it was arranged as the evangelical bishops wished, by withdrawing the surpliced choir. I have been unusually busy to-day, and now M—— B—— is waiting for me to go to Dr. B——'s to dine. To-night the Board

of Missions meets for business in the Church of the Transfiguration, and will meet for a long time. Our Evangelical societies meet on the 20th, 21st, and 22d. I am engaged to preach in Grace Church next Sunday at Dr. P——'s urgent request, and will make a missionary address at St. Thomas's the same day.

"*October* 10, *Saturday.*—Last night I attended the meeting of the Board of Missions. You may judge of my feelings when, upon entering the church, I saw before me in the chancel an altar, with a super-altar, and on it in the centre a brass cross three feet high, and two brass candlesticks of the same height on either side, with candles in them, but unlighted. And just in front of the altar was the venerable Bishop McIlvaine, within a few feet of what he had all his life so earnestly protested against. The feeling of indignation is general, and very great among all evangelical men, and some will not again attend the meetings if they are held in that church. It seems unpardonable to have selected such a place for the meetings of the Board, and thus compel us to countenance the very things we have so earnestly protested against in the declaration of the twenty-eight bishops. The Evangelical bishops hold a meeting to-day at two o'clock to consult together upon these and other vital issues before us. There is intense feeling on all sides, and every day there are discussions bearing upon great questions—such as leaving out the term 'Protestant Episcopal,' and using that of 'The Church' in the United States. You see that it touches vital points. This morning I went down to the E. K. S. and met Dr. C——, Dr. S——, Dr. Sparrow, and many others. I learn that the most advanced and extreme men among the low churchmen will not press their own views and plans, but unite with us on the great platform of Evangelicism, and in an unbroken front towards the Romanizers."

"House of Bishops, October 12.

"Yesterday I preached at Grace Church from the words,

'The kingdom of God is within you.' Dr. T—— and Dr. C—— assisted in the services. After the services Judge S—— and Mr. M——, lay deputies from Virginia, came to speak to me, also Mr. and Mrs. Charles R——, and Mrs. D——, from Norfolk. But the best news of all is that Dr. P—— has promised me two hundred dollars for the churches in Kentucky! In the afternoon I went to St. George's with Bishop Eastburn. Dr. Tyng preached. I saw Bishop and Mrs. J——. At seven I drove to St. Thomas's; the church was filled. I spoke with great earnestness. This morning I met Rev. S—— H. T——, jr., at the Bible House; he has promised me one hundred dollars; so you see our little churches will go up yet! I shall not cease my efforts to raise money, not only for the church in Pewee Valley, but for those which I need so much in other places, and for our needy ministers. I am not afraid of getting *too* much, for I could use five thousand dollars for our immediate and pressing needs.

"This morning several clergymen and others, who heard me speak last night, have urged me to take part in the great meeting to-morrow night at the Academy of Music, and Dr. —— has been here to beg me to deliver the same speech as at St. Thomas's. I consulted with Bishop ——, and he said 'That he would not have the slightest difficulty in speaking; for though he was in active co-operation with the American Church Missionary Society, he continued to work with the Board of Missions, and he thought there ought to be some one to speak for the Foreign Missions to-morrow night.' Acting under his advice I consented. It is intended to make it a great occasion; two hundred singers are to join in a great missionary hymn, and other sacred music. The house holds three thousand people. I intend to dwell upon the memories of Boone and Hoffman, and on the foreign work generally. Dr. H—— came to me this morning to ask me to take part in a meeting in behalf of a movement to provide an order, or

body of men as Evangelists or Itinerants, to go into destitute places to preach.

"*October* 13, 1868.—Went last evening to the meeting of the Board of Missions, and listened to the reports of Bishops C—— and R——, read by themselves. Both reports were very interesting. As we were leaving, Bishop S——, of P——, took my arm, and as we walked together had a most earnest talk upon our position as evangelical men in this crisis. He is most decidedly opposed to the extreme men, but said 'he could and would die for the evangelical cause.' I have been to-day to see about dear father's portrait and the memorial window. The business before the House was to elect a Missionary Bishop for Oregon and Washington Territory."

"New York, October 14.

"Yesterday I went down at seven o'clock to the Academy of Music and found a vast audience filling the building from the floor to the ceiling. There are three galleries, and they were all crowded to the utmost, and on the stage were several hundred singers and a large orchestra. All the bishops, clergy, and laity of the Convention were there, almost without an exception. I send you a programme. I spoke only fifteen minutes. The meeting was a great success, and the music very fine, especially the singing 'From Greenland's icy mountains,' and a hymn to the tune of 'Coronation.' The solo 'Comfort ye, my people,' was sung by one of our clergy, and with the instrumental accompaniment was very beautiful.

"1.30 P.M.—We have just finished our lunch, and this is a very pleasant hour of the day, each party ignoring for the time all differences and indulging in bright and even merry intercourse. I meet people from almost every quarter of the country, some of them old friends from Virginia. I am so entirely absorbed in my duties that I can only speak to them, but have no time for visiting. The question of appointing a

Committee on Church Unity has been discussed, but has met with great opposition from the high churchmen.

"Love to all in our own dear home."

"HOUSE OF BISHOPS, October 16.

"Yesterday called on Dr. and Mrs. M——, they having left cards thinking you were with me. I did not go to Dr. Haight's reception, nor to Governor Fish's, on Monday night, on account of fatigue from the duties pressing upon me. You will scarcely understand me when I tell you that I am weary to get back to my own quiet peaceful home. The excitement is so great here that it wears upon one. And yet we have not touched the great questions of ritualism—all our exciting debates have been on the —— case, the question of sisterhoods, and surpliced choirs. Yesterday G—— arrived; he is looking remarkably well, and is taller and stouter than when he left us in September. To-day I took G—— to the Bible House and introduced him to many persons, and then we went to the House of Bishops, before its organization, to let him see the room and our arrangements; then to the House of Clerical and Lay Deputies, and went in to see that House in session.

"*October* 19, *Monday.*—Yesterday at ten o'clock I drove to the Church of the Atonement—Rev. Mr. Sabine's. Mr. P—— read the service. I tried to preach as earnestly and faithfully as I could. In the afternoon I had to bid G—— farewell, as I had to leave at four o'clock for Staten Island. He has enjoyed his visit very much. At four Rev. Mr. R—— called for me. There were three of us appointed for this missionary meeting. On reaching the landing about six o'clock we were met by friends. After driving through the beautiful grounds of my host, a warden of St. John's, I reached the house, the front of which looked out upon the water. I could see the distant light-houses. The water proved to be the ocean itself; for Mr. T——'s house is be-

yond the Narrows, and the lights I saw were those on Sandy Hook and the Highlands of Neversink. After tea we drove to St. John's. We all three made addresses, and the collection was good, amounting to three hundred and fifty dollars. I went to New York this morning with Rev. Dr. E——, and had a good deal of conversation on church matters. I send you a card which has been sent to each bishop this morning in an envelope, and it has awakened much surprise among some of the bishops, who were not aware of my connection with the American Church Missionary Society. Bishops W—— and Q—— came to talk with me about it. I am glad that henceforth *no one* will be able to misunderstand my position.

"*October* 20, *Tuesday*.—This is an important day with us. We have had a report from the 'Committee on Memorials,' consisting of Bishops L——, J——, and C——, in response to the memorial of certain of the low churchmen, asking for the permission to use *alternate forms* in some of the offices in the Prayer Book. The committee reported that it was unwise and inexpedient to attempt any such changes, and their report was adopted. The debate of the House upon a report of the same committee upon a memorial sent by the vestry of Rev. Mr. T——'s church asking for an interpretation of the canon, and to declare the mind of the Church upon the subject, is very earnest. There is not the slightest probability of the canon being repealed, or amended in any way, but to make *it more* and *not less stringent*. This is the tendency of the whole current of feeling in the Convention. All that we can do is to plant ourselves upon the Prayer Book as it is, for thus we can save any movement *Romeward* or *Greekward* by any changes in the Prayer Book. We are satisfied with the Prayer Book that Bishops Meade, Griswold, and others of like mind used with entire satisfaction."

At the time these words were written Bishop Cum-

mins fully believed what he then wrote. No charge can with any truth be made that in all he ever said or did he was not perfectly honest. Just so soon as he believed otherwise, the Church knew it. He was thoroughly persuaded then, and years before and after this period, that the errors which had then crept into the Protestant Episcopal Church "must be fought against within her pale." It was not until years of untiring labor, of most faithful teaching had passed, and, without any judicial authority whatever in the Diocese of Kentucky, he saw these errors grow and strengthen day by day, until they no longer came with stealthy tread, but were blazoned with all the pomp and glitter of that school, that he turned away weary of a struggle of five long years. Had he possessed the authority, Ritualism would have been put down in Kentucky, though it would have still grown and flourished in other dioceses.

CHAPTER XXIX.

GENERAL CONVENTION—*Continued.*

"And His truth endureth from generation to generation."
PSALM 100.

AGED 46.

WE resume Bishop Cummins's journal:

"Immediately after dinner I went to Calvary Church, where a meeting was held in behalf of the Society for sending out Evangelists. We had a spirited meeting. Dr. H—— is the president of the society, and presided. He spoke, as also did Bishops N——, E——, W——, and myself, as well as the Rev. Mr. Fox, of Durham, England, the biographer of Mr. Hoffman. I hope Dr. W—— will aid me in my work in Kentucky. I spoke earnestly to him about it. This morning I went to the Bible House and met many friends; from thence with Mr. W——, of Baltimore, to the communion service held in the Church of the Ascension, appointed as an introduction to the evangelical meetings beginning to-day. The Rev. B. Wistar Morris was elected Bishop of Oregon.

"*October* 21, 1868.—I left our House yesterday at four o'clock and went down to the business meeting of the Evangelical Knowledge Society. The attendance of evangelical men was very large, from all parts of the country. At seven o'clock I went to the anniversary exercises; the services were very interesting. Bishop McIlvaine presided, and ten bishops were present. Bishop McIlvaine, Bishop Stevens, and the Rev. Mr. K—— were the speakers. After the ad-

journment I met many old friends—Dr. N——, Mr. H——, and R. S——, of Boston. Mr. H——'s case in Rhode Island is not yet decided, but he is very cheerful.

"This morning the debate on the subdivision of dioceses has been earnest and interesting. It is one of the most vital questions we have to decide. We have just had lunch, after which I had a very earnest interview with Bishop ——, with regard to my position towards the Evangelical Societies. He asked me if I had thought of the effect upon some of the leading men in Kentucky. I told him 'yes,' that I had counted the cost, that I had acted from an urgent necessity laid upon me to give all my influence in favor of the Protestant element in our Church, and to resist the mighty tide of error in our midst tending towards Rome. The interview was perfectly friendly and cordial, but very decided on my part. I know very well I shall have to bear reproach for the stand I have taken, but I am not troubled by this. I believe I am standing for the defence of the precious truth of the Gospel, now so sadly imperilled in our own Church by the growth of false doctrine. Our time on earth is short, and all our influence —so fleeting—is but an atom to be given to our Master."

On Wednesday, October 21, Bishop Cummins delivered an address before the American Church Missionary Society, which was a reply to Dr. Ewer's three sermons entitled, "Protestantism a Failure." It was printed in the American Church Missionary Society's Register of December, 1868, in full. We quote a few sentences:

"We are conscious, profoundly conscious, of the vital issues now pressing upon us. We whose heritage is this Reformed Church of Christ, feel in the depths of our souls that we are passing through a crisis—solemn, momentous, awful—and you will bear with me while I add my voice in defence of

all that the Reformers of England in the sixteenth century bequeathed to us as our heritage and the heritage of our children. Within a short distance of where we are assembled, a course of sermons has been preached to prove Protestantism a failure ; and that by one who in the most solemn hour of his life made this declaration : ' I do solemnly declare that I will conform to the doctrine, discipline, and worship of the *Protestant* Episcopal Church.' I do not wish to give too great importance to the utterances of any one man ; but this sermon is but a sign of the times, but one indication among so many, of the deep, widespread effort to eliminate from this Church her distinctively Reformed or Protestant character, and to place her where she stood before the Reformation, defiled by the corruptions of mediæval times.

" Three memorable attempts have been made within the last three hundred years to subvert the work of the Anglican Reformers. The first was in the sixteenth century ; the second in the seventeenth ; the third in the nineteenth. The first was an attempt by force ; the second by fraud ; the third by treachery."

The address was printed in full in several of the New York secular papers, and awakened great interest and enthusiasm on the part of those in sympathy with Bishop Cummins, and indignation and condemnation from the High church and Ritualistic party. The following letter was received from Rev. Dr. S. H. Tyng, senior :

" Irvington, Friday, October 23, 1868.

" My Dear Friend and Brother : May God be praised for your fidelity to Christ and His truth on Wednesday evening. Eternity alone can unfold the strength and confidence you were made the means of imparting to many of your brethren in the younger ministry. It was a noble testimony,

worthy of the brightest and boldest of the great Reformers—and all the saints of God will thank you for it. . . .

"We were all very sorry to feel the necessity of the absence of our beloved friends in the Episcopate yesterday. We had a glorious assembly and occasion—in its spirit, its celebration, and its influence. . . . The brethren will go home wonderfully encouraged and cheered by all that they have heard and seen. . . .

"The Lord bless you and keep you, and prosper you much in your important and arduous work.

"Your faithful friend and brother,

"Stephen H. Tyng.

"Right Rev. Bishop Cummins."

We quote from a leading newspaper printed in New York at the time:

"Bishop Cummins, of Kentucky, appears before the American Church Missionary Society in noble and fearless advocacy of evangelical truth, and in defence of the Protestantism for which the Reformers braved the fires of martyrdom. The noble words of Bishop Cummins and of other clergymen thrilled us as we listened. May God bless them and make them strong in His might."

On the 23d October, Bishop Cummins went to Peekskill, on the Hudson, and preached in behalf of missions. On the 24th he returned to New York and writes thus:

"I agree with you that we have done but little touching vital questions. We have made the new dioceses in New York and Maryland; we have passed a Canon prohibiting our clergy from marrying divorced persons; we have refused to make any changes in the Prayer Book to suit the views of low

churchmen on the one side, and of those who wish to change the Nicene Creed on the other; we have refused to change the Canon which brought about the Tyng trial, and it stands just as it did before; we have refused to alter the Canon concerning the officiating of other than our own ministers in our churches. This Convention will prove an era in my life, and may decide the whole future of my career. May God overrule it for His glory and the advancement of His precious truth."

On the evening of October 25th, at the urgent request of many friends, Bishop Cummins repeated his address on "The Protestantism of the Protestant Episcopal Church," in the Church of the Incarnation. It was printed in pamphlet form for extensive circulation. The following is a notice of the meeting:

"On Sunday evening, October 25th, the Church of the Incarnation, Rev. Dr. Montgomery's, corner Madison Avenue and Thirty-fifth Street, was filled by a vast audience to listen to an address from the Right Rev. Dr. Cummins, Assistant Bishop of Kentucky, in defence of the principles of the English Reformation, now so imperilled in the Episcopal Church of England and the United States. Many of the most prominent laymen of different Episcopal churches of this city were present, and a large number of clerical and lay deputies to the General Convention now in session."

In a letter dated October 27, he writes:

"How unspeakably comforting your words are to me in the stand that I have taken for evangelical truth and Protestant principles in our Church. I am greatly impressed with what you say of the beauty of 'Oak Lea.' I would rather live there than in Fifth Avenue. I am amazed at the growth, grandeur, and wonderful wealth of this city, but it is not to

be named by the side of a home like ours, amidst the peace, the purity, the refreshing, elevating influences of God's works in nature. But to continue my journal. At 4.30 I returned to Dr. B——'s to correct my address for the press. It is something that I shall be glad for my children to read in after years, as a testimony of my fidelity to the principles of the Reformation. I had a visit from Mr. ——, who is at the General Theological Seminary. He came to speak of things at the seminary that were most distressing to him as showing a leaning towards Romanism. The facts he stated to me ought to be brought out in our House; but I have been so prominent already on the Protestant side that my moving in such a matter may be considered offensive. The House of Clerical and Lay Deputies have at last before them to-day the subject of Ritualism. Two reports are before them, both good, but the minority report is much stronger and more decided in condemning things by name. The majority report, however, will certainly pass. This morning I met Rev. Mr. Fox, from England, at the Bible House: he promised to send me interesting documents, and to write me. We went to see Dr. D——, concerning the publication of his memoir of Mr. Hoffman, and of my memoir of Mrs. H——, by the Evangelical Knowledge Society. The Executive Committee of the American Church Missionary Society desire me to lay before them the wants of the diocese. They will appropriate, as far as they are able, a sum to meet my needs, or rather needs for the work. This is very generous, and I am much encouraged. I go to-night to Englewood, and from there to Smyrna, Del., to perform the marriage ceremony for F——.

"The lower House shirked most sadly the responsibility concerning Ritualism, but the 'pastoral letter' was very decided, and for this we are very thankful. Moreover, an evangelical bishop was elected for Nevada—Rev. Mr. Whittaker, a missionary in that country. The closing service was in Calvary Church, and Bishop Smith read the pastoral letter."

At the close of the General Convention Bishop Cummins accepted an invitation from his friend, Rev. Dr. N——, of Boston, to make him a visit. From there he writes :

" The weather was so inclement that I was unable to see any thing of Boston except the centre of the city. I went out to see Church's painting of Niagara, and was most deeply impressed with it. We dined at Mr. S——'s, where I met Rev. C. G——. Our conversation was chiefly about their visit to the East in 1866–7. They went as far as Jerusalem. On returning to New York I learned that the Evangelical Knowledge Society are about to print five thousand copies of my address at the Church of the Incarnation. Friday I go on to Baltimore, and Saturday to Washington, and Monday start for home."

In a letter written November 5, 1868, Bishop Cummins tells of meeting again his old friend, Dr. Durbin :

" At six o'clock I dined by special invitation with Dr. Durbin, who you know was President of Dickinson College when I was a student. . . . I have been greatly blessed in my efforts to secure help for my poor churches in Kentucky."

The following Sunday was spent in Washington ; he was the guest of a dear friend and former parishioner, and preached morning and night in Trinity Church. On Monday he turned his face homeward, accompanied by the widowed mother of his wife, who passed the winter with them. The effect of Bishop Cummins's course in the General Convention upon the leading men of his diocese was twofold—his work

suffered in a degree, and he was personally made to feel that he could no longer expect sympathy or kindness from some of those who only two years before had so warmly welcomed him to Kentucky. His home was sold in the spring of 1870, the promises of assistance in purchasing it having been withdrawn, and he had no means of his own beyond the salary of four thousand dollars, which he received, out of which all his travelling expenses had to be paid. "Oak Lea" was sold to the highest bidder for the sum originally asked for it, and all the cost of improvements was lost. In the spring of 1870 the Diocesan Convention passed a resolution offering to purchase the place as an episcopal residence; but it was then too late to accept the offer, Bishop Cummins having made all his arrangements to reside with his son-in-law, who had offered to build a house for their joint occupancy.

To leave this home, where every tree and shrub and flower was endeared to him, and to which he ever returned after the weariness of travel, and the trials and cares of his office, to rest within peaceful walls, was a trial none can fully understand. But the loss of his home, the averted look of some he knew so well, the bitter taunts and unkind spirit manifested by others, and the unwillingness of some of the clergy to allow him to officiate in their churches, made no difference to one who walked so closely with his God. He ever met all with the same loving smile and the same warm clasp of the hand, and felt towards each the same friendly feeling. Not the slightest difference was allowed to appear in his manner, for he had taken the noble stand for what he believed to be the truth, and the suffering of this present time was not

to be compared with the peace and joy which possessed his soul. As earnestly, as faithfully as ever he labored for the Protestant Episcopal Church in Kentucky, making no difference whatever between high and low churchmen, so far as kindly aid and ready sympathy went. But while treating every one with Christian courtesy and love he suffered intensely, and nothing but the conscious presence of his Saviour and the daily strength given by Him, enabled him to bear the trials of that sad winter. Before this time of sorrow came to the little home-circle at "Oak Lea," Bishop Cummins writes thus cheerfully :

"BOWLING GREEN, KY., November 19, 1868.

"It is hard to realize that I am again away from you and my home, now dearer than ever. I can only return unceasing thanks to God for such a home, such a family, and all my blessings. May I be able to consecrate my life more entirely to God, and the advancement of his own sacred truth in his Church !

"The memories of those few days spent at home are very sweet—no words can tell how dear they are. Yesterday I met Rev. Mr. P——, and we talked of the meeting of the Convocation, and our anniversaries in Louisville. A letter has been received from Mr. Parvin changing their programme. They will put off their meetings in Cincinnati and Chicago until I can be with them.

"I reached this place at twelve o'clock last night, having left Louisville at six A.M. It was a long and tedious ride. I cannot tell you my deep gratification at finding a comfortable brick church here, completed, where, two years ago, we worshipped in a little school-house. It is a tasteful building, and the interior really beautiful and so church-like. I am more than repaid for what I have done for the people of our

Church in this place, and rejoice over the good work. We had services last night, and again this morning, and will have another service this afternoon. Rev. Mr. R—— is with me, besides Mr. C——."

In another letter, written from Paris, Ky., dated December 9th, he tells of a visit to Lexington and Cynthiana; from these places he went on to Paris, where he preached and confirmed.

"The congregation at Cynthiana was an excellent one notwithstanding the severely cold weather. We left Cynthiana at nine o'clock and reached here in an hour. I am at *the rectory*. To-morrow I go to Cincinnati, on my way to Maysville. I see by the Cincinnati papers that thirty-five bodies have been brought to the city, and I have telegraphed to keep them until I reach there to-morrow, that I may inspect them. I have great hopes of securing the remains of our dear brethren, and have so written to our friends in Philadelphia."

The reader will remember the fearful accident which occurred in December, 1868, on the Ohio River. Two steamers collided, and almost all on board were lost, among them two young clergymen, the Rev. Mr. Rising and the Rev. Mr. Parvin, who were on their way to Louisville to hold missionary meetings. Bishop Cummins concludes this letter with the following sentences:

"In Mr. Rising's pamphlet, 'Romanizing Germs in the Prayer Book'—for he wrote it—he has this forcible remark concerning the Reformers, which is now strikingly applicable to himself and Mr. Parvin: 'When Death knocked at the door of the studio where these diligent sculptors were at work, they dropped their chisels, took a last fond look at their

nobly-conceived but half-wrought statue, and making speed to obey the summons which was of God, left that statue to be finished in perfect symmetry by other hands.' Could anything be more beautiful or more descriptive of them and their work? I will write you of my success in finding the bodies. Winter has set in early; it is as cold as January, and heavy snow-storms are occurring in the East and North-west. I shall go to Covington to-morrow, and Saturday to Maysville."

The Christmas joy that came to the household at "Oak Lea" knew no abatement, despite the threatening trials that soon overshadowed it. *All were together.* The dearly loved grandmother, the father and mother, the dear student at home for the holidays, the ministering child, who carried so willingly the duties which belonged of right to the house-mother, and the "wee bairn," the pet of the house—all gathered around the Christmas-tree, welcoming to its gladness the stranger from afar, who was so soon to be one of their circle. It was a bright, happy time. Since then they have never all met again. The memory of those hours of gladness that never came again will keep green with those who remain, until the glory of the new Jerusalem will break upon their sight.

CHAPTER XXX.

CORRESPONDENCE WITH BISHOP WHITEHOUSE—1869.

"I have not departed from Thy judgments: for *Thou hast taught me.*"

AGED 47.

ON the 2d of January, 1869, Bishop Cummins received the following letter from Bishop Whitehouse:

"CHICAGO, December 31, 1868.

"MY DEAR BISHOP: An effort has been recently made in this city to establish a society entitled 'For the Promotion of Evangelical Religion in the North-west.'

"I am obliged to regard this as a movement designed to disturb my diocese, and factious in its character.

"I am informed that a general meeting has been announced to take place in Trinity Church, and that you are expected to take a prominent part in it.

"Under the impression that this may be so, I venture to express my hope that you will decline to give it the sanction of your presence; or in any way connect your influence and office, within the charge of a brother bishop, with a movement which he, in common with the large majority of the diocese, deemed schismatical and injurious. You are satisfied, I am sure, from the past, that you would be at any time a welcome visitor in Chicago, and honored in its pulpits. But as pre-

siding over or connected with such a meeting as the one projected, your visit would be misconstrued and hurtful.

"Faithfully, your friend and brother,

"HENRY J. WHITEHOUSE.

"RIGHT REV. DR. CUMMINS, *Assistant Bishop of Kentucky.*"

On the receipt of this letter Bishop Cummins at once wrote to Bishop McIlvaine and other friends, seeking advice from them. The following is Bishop McIlvaine's reply :

"CINCINNATI, January 7, 1869.

"MY DEAR BISHOP : I have received your note and its three copies of letters, and am ready to give my opinion. I wish, with you, that the society had been made auxiliary to one of our general Evangelical societies.

"But they have a right to establish such a society, no matter what bishop may object. For you to go, after his letter, would be unpleasant, to be sure ; but I think should Bishop W—— gain his point in this—whether it be yielded on grounds of principle or only of courtesy—we should inaugurate a claim which would have no end. Now the request of Bishop W—— is a *claim*, and intended—that for the sake of making it less objectionable he puts in the form of a request—that you have no right to come into his diocese for such purpose. The claim is made the more offensive because of its calling the movement 'factious'—that is, because it is contrary to his will—and 'schismatical' and 'injurious,' because it is not in the interests of such societies as he considers *Church*. Now let us think what would be our position should we even seem to yield to such claims. *First*, We should seem to allow the factiousness and schismatical nature of the society in question. *Secondly*, Bishop Potter could as well object to our advocacy in New York of the three Evangelical societies, or any other

he might not like. Bishop Whitehouse could as well forbid me, or you, or any clergyman going into Illinois for a day, and preaching for any clergyman, or speaking for any cause. When recently a clergyman from Nashotah was here—and he may be here yet—calling on people of my diocese for subscriptions to Nashotah, I might just as reasonably have forbidden him. What would Bishop Whitehouse have said? There is a great principle of right and freedom involved, and we must not even seem to give place to such claims.

"My advice is that you answer the Bishop's letter very kindly and frankly, stating that, however painful to appear in Chicago under such circumstances, you cannot do any thing which could be construed into an acknowledgment of the right claimed, whether claimed on the ground of law or courtesy.

"Yours affectionately,

"CHARLES P. MCILVAINE."

Bishop Cummins also wrote to Dr. D——, of New York. His advice was "*not* to go to Chicago," but "to write Bishop Whitehouse protesting against his denunciations of the society," "that the society in question had no connection with any one of the three general societies."

A letter from Rev. Charles Edward Cheney, rector of Christ Church, Chicago, comes next in order of date:

"CHICAGO, January 23, 1869.

"MY DEAR BISHOP: Yours of the 21st is at hand this moment, and I hasten to reply. I partially wrote you immediately on the receipt of your letter of the 12th, with its inclosures; but owing to the fact that the Executive Committee of our society had held no meeting, I waited until I could report to you some definite action. As there seems to be such determined opposition on the part of Bishop Whitehouse, we

decided not to hold a public anniversary meeting. In deference to the views expressed by Bishops Lee, of Iowa, and McIlvaine, yourself, and Dr. D——, I proposed that we should resolve ourselves into an auxiliary to the Church Missionary Society. But this met with hardly any favor, especially with the working *lay* members of the organization. . . . The result of our deliberations was substantially this—to give up any attempt at a very public demonstration, but to go to work and obtain subscriptions, enroll as many members as we can secure, and in St. John's and Christ Churches hold meetings. Both Dr. Powers and myself would feel that in no way could these meetings be made so successful as by your presence and influence. At the same time I feel the delicacy of the position which you occupy, and do not feel at liberty to urge you against your own convictions of what courtesy towards another bishop or the good of the cause demands.

"Affectionately yours,

CHAS. EDWARD CHENEY."

The letter herewith given is from Bishop McIlvaine.

"WILMINGTON, DEL., January 28, 1869.

"DEAR BISHOP: Conversing this morning with Bishop Lee about Bishop Whitehouse's letter to you—as to which you wrote me—he called to my remembrance the fact that about the year 1841 or 1842 there was a similar case. Bishop Hopkins was going to Philadelphia, from Vermont, to deliver a lecture or course of lectures on Romanism. It was a time of considerable excitement in Philadelphia about Romanism—politically. Bishop H. U. Onderdonk thought the lectures would increase the excitement, and wrote to Bishop Hopkins strongly objecting to his coming. Bishop Hopkins replied, and stood upon his right and argued it out, and *came*. I wish that letter could be found. It was no doubt published in the *Recorder*. But as

it applies exactly to your case I have thought you should have it recalled to your mind.

"Yours affectionately, CHAS. P. MCILVAINE.

"RIGHT REV. GEO. D. CUMMINS, D.D."

A letter from the Rev. E. Sullivan, then rector of Trinity Church, Chicago, dated January 29, 1869, reached Bishop Cummins at this time. It is a letter of thanks chiefly, as the bishop had promised to occupy the pulpit of Trinity during Mr. Sullivan's absence in Canada, and adding:

"I understand, however, that you have decided to postpone your visit for the present, which, under the circumstances, perhaps, is the wiser course. What the issue of all this will be, or whereto it will grow, it is hard to predict. May the Spirit of Wisdom be given to us to direct us aright."

Bishop Cummins had not replied to Bishop Whitehouse's first letter, as he wished to seek counsel of his brethren. Before he had decided upon his course, the following letter reached him from the Bishop of Illinois:

"CHICAGO, February 1, 1869.

"MY DEAR BISHOP: On December 31st I wrote you a letter stating that a society had been originated in this city which I was obliged to regard as a movement designed to disturb the peace of my diocese and as factious in its character. I also stated that a general meeting of the same had been projected to take place in Trinity Church, and that you were expected to take a prominent part in the meeting, etc.

"This was written as a private letter, and to this day has remained so, as far as I am concerned; but I regret to say that no answer to it has been received from you, nor any intimation afforded me of your views and intentions.

"It has been currently reported that my letter, or copy of it, in whole or in part, has been in the hands of Mr. Cheney, of Christ Church, and of others in Eastern cities; that you wrote to Rev. Mr. Sullivan your intention to fulfil your visit, with an offer to officiate for him on Sunday, the 17th ult.; it has been reported through Chicago and elsewhere that I had officially inhibited you from officiating within my diocese; an article in the Milwaukee *Sentinel* has made an abusive attack on me for so doing, which article I inclose; that you were telegraphed by the rector of Christ Church not to come at present, and in consequence of this you did not fulfil the intention, which you otherwise would have done, of being in this city on Sunday, 17th of January.

"Under the circumstances I think I have a claim on you for an explanation of the matter, and for some distinct assurance of the character of any visit you may make to my jurisdiction. If such a visit is to be honorably regarded as an indulgence of personal and social relations, you will be most welcome. If it is to commit you to any *quasi* sanction of partisan spirit and action in my diocese, I beg respectfully to say that I should regard it, after what has passed, as a serious breach of fraternal courtesy. And if you have, as rumored, consented to act, accredited by the 'American Church Missionary Society' or its kindred organizations, the exercise of such agency will raise questions still more serious, probably, in other jurisdictions as well as in my own.

"Remaining very truly your friend and brother,

"HENRY J. WHITEHOUSE.

"RIGHT REV. GEO. D. CUMMINS, D.D."

To this letter Bishop Cummins sent the following reply:

"PEWEE VALLEY, KY., February 3, 1869.

"MY DEAR BISHOP: Yours of the 1st inst. has just reached me, and I hasten to give you a plain statement of

facts, which, I am very sure, will relieve me of any seeming want of courtesy toward you, and at the same time will convince you of my earnest desire to promote the peace and harmony of the Church in your diocese.

"My first invitation to go to Chicago, for the purpose of addressing a public meeting in Trinity Church, came from the Rev. Mr. Sullivan, who informed me that an Evangelical missionary society had been organized in Chicago, and that I was invited to speak at its anniversary on the 20th of January. He did not mention the official name or title of the organization, and I concluded that it was a society auxiliary to our three great societies, viz., The Evangelical Knowledge Society, The Evangelical Education Society, and The Church Missionary Society.

"Very shortly after Mr. Sullivan's letter, and after my acceptance of the invitation, a second letter came from Mr. Sullivan telling me of a visit of yourself to him, on which occasion you announced your purpose to oppose a prompt and determined resistance to the society. The same mail brought your letter of December 31st to me, in which you characterize the new society as 'factious and schismatical, and designed to disturb the peace of your diocese,' and you expressed your desire that I should decline to 'lend the sanction of my presence, or in any way connect my influence and office with it.' This letter placed me in a most embarrassing position. To accede to your request would, in my judgment, be acquiescing, at least seemingly, in your judgment of the society, and condemning my brethren, whose reputation is very dear to me. I could not believe that such men as Cheney, Sullivan, and Powers, faithful and long-tried presbyters, could be guilty of designing to disturb your diocese or of promoting schism. At the same time it was painful to deny your request, especially in view of the past pleasant personal relations between us.

"I determined to make an effort to induce the brethren

connected with the new society to change their organization, so as to make it auxiliary to the three societies alluded to above, and thus, as I supposed, to disarm all opposition from you. Hence the long delay in replying to your letter of December 31st. I have corresponded with Mr. Cheney, Mr. Powers, and Mr. Sullivan; but up to this time I have had no official reply to my suggestion. The Executive Committee had appointed a meeting for the 2d of February, but I have not heard of their action. They are aware that my consent to speak is held in abeyance, and depends very much upon a fuller knowledge of the character and aims of the society. I have not yet seen the constitution of the society, and only within a few days past have I met with a list of its officers. Many of them are known to me, and command my entire confidence. From the published opinions of one of them *I differ most widely. I refer to the articles in one of our Church papers advocating and urging that evangelical men should leave the Protestant Episcopal Church, because their liberty in Christ is denied them within the Church.* I do not believe that the eminent clergymen and laymen who are associated with him in this society have any sympathy with his views in this matter. *I am very sure that they hold, with myself and every bishop of the evangelical school, that it is our duty to oppose those who seek to divide the Church, as well as those who seek to assimilate her to the corrupt and idolatrous communions of the Oriental and Papal Churches.** FOR MYSELF, I LOVE THE PROTESTANT EPISCOPAL CHURCH MORE FERVENTLY AS LIFE ADVANCES. To me she is the fair and pure bride of Christ, 'the glory of the Reformed Churches,' as Bishop Hobart called her in 1814 in his sermon before the General Convention of that year; loyal to Christ and his truth in her articles, offices, and homilies, and probably as free from imperfections as a Church can be, com-

* The italics are given by the author to draw attention to the views of Bishop Cummins *at that time*.

posed of fallible men in whom the work of God's grace is always incomplete.

"The above statement, I trust, will answer your call for an explanation of matters connected with your first letter. I sent it to Mr. Cheney, because I deemed it right that the society should know your feeling towards it, and as you did not mark it 'private,' or express a desire to have it so regarded, I did not think it a breach of confidence to permit others to read it. With regard to my promise to preach in Trinity Church on the 17th ult., it was based on the hope that the society would adopt my suggestion and hold a meeting then in behalf of our general evangelical societies. Mr. CHENEY'S telegram was to inform me that the meetings of all kinds were postponed for the present. Your letter of February 1st, however, raises a new and more serious issue; and I am deeply pained to find that you have taken a position which my conscience compels me to oppose and resist. You say, in the concluding paragraph of your letter: 'And if you have, as rumored, consented to act accredited by the "American Church Missionary Society," or its kindred organizations, the exercise of such agency will raise questions still more serious, probably, in other jurisdictions as well as in my own.'

"It *is* true, 'as rumored,' that I have consented, or rather promised, the societies alluded to by you to go to Cincinnati, Chicago, and other places to advocate their claims; and it is my purpose to visit Chicago on Sunday, February 21st, to preach for, and ask offerings in behalf of, 'The American Church Missionary Society' and 'The Evangelical Education Society,' both of which have been so sadly bereaved of their secretaries by the awful calamity on the Ohio River in December last. If I understand your allusion, my dear Bishop, it is to raise a question as to my right to make such appeals in your diocese. If so, it involves a great principle of right and freedom, and I cannot give place to such a

claim for an instant. These three great Organizations are the legitimate modes in which a large portion of our Church seek to advance their principles and to extend 'the truth as it is in Jesus,' in all honest loyalty and fervent love to the Church. To deny them the right, at all proper times and places, to propagate and extend these principles, is a step fraught with imminent peril to the welfare of the Church, and as one who would sacrifice all but Christ's truth to preserve the peace and harmony of the Church, I earnestly implore you not to raise such a question, never before raised, and the agitation of which is to be most deeply deplored.

"I am, ever most faithfully yours,

"GEO. D. CUMMINS, *Assistant Bishop of Kentucky.*

"BISHOP WHITEHOUSE.

"P.S.—To avoid misapprehension, I think it best to state now, that I shall feel at liberty to make any use of this correspondence that may seem desirable, to which I suppose you have no objection. G. D. C."

The letter given herewith was received by Bishop Cummins February 7th.

"CHRIST CHURCH RECTORY, CHICAGO, February 5, 1869.

"MY DEAR BISHOP: Your letter of the 3d inst., inclosing copies of Bishop Whitehouse's second letter to you, and of your reply, is just received. . . . In regard to the new society, there is strong opposition on the part of such laymen as A. G. T——, G. S. H——, and others whom you know, to any change of title—a change which I advocated after I learned that both Bishop McIlvaine and yourself regarded it as advisable. I proposed to make it an auxiliary to the A. C. M. S. But the main objection to this was that we desired to make it *practically* auxiliary to *all three* of the general evangelical societies. For instance, our most liberal

layman, Mr. A. C——, desires to establish at once an E. K. S. Depository, under the auspices of the new organization, and to give a room in his office for the purpose. Hence no formal action was taken toward changing the name of the society, but there was perfect unanimity in the committee in the opinion that our work was to be simply to act as a Western agency, to render more effective at the West the machinery of the old societies. . . . Bishop Whitehouse's letter is characteristic of the man. . . . But its arrogant tone relieves you, it seems to me, of the embarrassment which his previous *request* on the score of *courtesy* may have occasioned.

"Hoping to see you before many weeks, and fully believing that God will overrule all these troubles to his own glory and the good of his kingdom, I am,

"Most faithfully yours,

"CHAS. EDWD. CHENEY.

"RIGHT REV. GEO. D. CUMMINS, D.D., *Pewee Valley, Ky.*"

Bishop McIlvaine writes under date of

"CINCINNATI, February 6, 1869.

"MY DEAR BISHOP: I have just got home from the East and received yours of the 27th January, your telegram of February 3d, and now comes your most important communication of February 3d, inclosing Bishop W——'s letter of the 1st and your admirable answer. . . . The position taken by Bishop W—— in his letter of the 1st is bold indeed, and raises an issue which if pushed by others as well as himself would convulse and certainly divide our Church. It must be met at its first appearance. We can have no two ways about it. If there is to be war, let us have it, and let those who raise such pretensions bear the responsibility. Not for a moment must we *seem* even to acknowledge such claims. I commend most heartily the courtesy, calmness, dignity,

faithfulness, and firmness of your answer. And may the Lord our God give you, my dear brother, all the wisdom and strength to carry *the right* with unmovableness and faithfulness through and over whatever difficulties and painfulness you may have to meet. It is a little comment on such pretensions that recently an agent of that voluntary society for the 'Increase of the Ministry' came to Cincinnati, preached for it, made a collection, visited from house to house asking for money, and never in *any way* communicated with me. Before him came an agent of Racine College doing the same, and before him an agent of the *American Churchman*—none of them even making themselves known to me. Bishop Whitehouse's ground applies to all agencies, clerical or lay. Your going to speak in Chicago is no clerical work. It is an agency. How infatuated he is! You will have more to back you than the Evangelical brethren. The Lord's grace go with you. Let me hear how the matter advances.

"Yours very affectionately,

"CHAS. P. MCILVAINE.

"RIGHT REV. G. D. CUMMINS, D.D."

"CINCINNATI, February 9, 1869.

"MY DEAR BISHOP: When you come to the meeting in Cincinnati you must come and stay with me. On the night of the meeting we all may have to stay in town, for which due arrangements will be made. But I hope you will come soon enough to stay at least the night before with me. Please write me on receipt of this when you purpose reaching Cincinnati. If I could know the exact train and its arrival, I would have a carriage to meet you and bring you out.

"Yours affectionately,

"CHAS. P. MCILVAINE.

"BISHOP CUMMINS."

On the 11th February, 1869, Bishop Whitehouse wrote a long letter to Bishop Smith, of Kentucky, giving him a detailed account of the matter at issue, to which Bishop Smith sent a brief reply February 15th, expressing his regret that any such trouble should have arisen, and hoping that God would "inspire all concerned with the wisdom of the serpent and the harmlessness of the dove."

On the same day, February 11th, Bishop Whitehouse wrote the following letter to Bishop Cummins:

"CHICAGO, February 11, 1869.

"RIGHT REVEREND AND DEAR SIR: I received in due course your letter of February 3d. I regret to say that it is far from satisfactory to me in the explanation of the manner in which you deemed proper to use my first letter, or the relations you have assumed in my diocese.

"The original cause for your visit having been withdrawn by the action of the body you promised to address, and your effort having failed to connect that Society as auxiliary to the 'three great Societies,' I have more reason to be grieved that you force a new issue by the peremptory notice you give me of your purpose to visit Chicago 'to preach and ask offerings on Sunday, 21st inst., in behalf of "The American Church Missionary Society" and "The Evangelical Education Society."'

"I have forwarded full copies of the correspondence, with my remarks on the same, to Bishop Smith, Frankfort. I have given him notice of my 'protest' against the Assistant Bishop of Kentucky assuming, in virtue of a travelling agency from the American Church Missionary Society, the right to act without consent within the jurisdiction of another bishop, or contrary to his expressed wishes. I now respectfully pre-

sent to you my protest against your assumed authority and your contemplated visit at the time indicated.

"Remaining your friend and brother,

"HENRY J. WHITEHOUSE, *Bishop of Illinois.*

"TO THE RIGHT REVEREND GEO. D. CUMMINS, D.D., *Assistant Bishop of Kentucky.*"

"CHICAGO, February 15, 1869.

"*Right Rev. George D. Cummins, D.D.:*

"MY DEAR BISHOP: I inclose certified copy of a resolution unanimously signed by the Standing Committee of the diocese.

"A copy of the same has been forwarded to Bishop Smith, with copies of all the letters and papers.

"By the mail of Saturday I addressed to you my own official protest to the position and action you have thought proper to assume in relation to the Bishop and diocese of Illinois.

"Remaining your friend and brother,

"HENRY J. WHITEHOUSE."

Copy of protest of Standing Committee of Illinois:

"CHICAGO, February 12, 1869.

"*Whereas*, The Bishop of Illinois has summoned the Standing Committee of said diocese for counsel upon the proposed visit of the Assistant Bishop of Kentucky to this diocese; therefore,

"*Resolved*, That we enter our protest against such visit, and trust with our Bishop that the Right Rev. Dr. Cummins will not persist in a course which, under the circumstances, will, in our opinion, infallibly lead to the disquietude and injury of the diocese.

(Signed) "T. G. CARVER, GEO. R. CHITTENDEN,
CLINTON LOCKE, HENRY C. RANNEY,
J. H. RYLANCE, A. C. CALKINS."

CHAPTER XXXI.

CORRESPONDENCE—*Continued.*

"Be strong and of a good courage, be not afraid, neither be thou dismayed, for the Lord thy God is with thee, whithersoever thou goest." —JOSHUA 1 : 9.

AGED 47.

FEBRUARY 18th, Bishop Cummins left his home in Pewee Valley for Chicago, and on reaching that city writes thus :

"CHICAGO, February 19, 1869.

"I am safely in this city, and writing to you from a private room in Mr. W——'s establishment. I left Cincinnati at three o'clock yesterday, and had a quiet journey to this city. I went to the Richmond House to breakfast, and then came round to Mr. W——'s, who received me literally with open arms. I went with him to Mr. Sullivan's, but he had gone to the depôt to meet me, having mistaken the hour of the train's arrival. I saw Mrs. S——. We came back to Mr. W——'s and found Mr. S—— and Mr. H—— there. Then I proposed to them to go with me to see Dr. R——, who I learn said Bishop W—— was acting unwisely, but he was out of town. Then we went to find Dr. C——, another member of the Standing Committee, and took him to see Judge O—— to talk over the matter. We talked an hour, and I think made an impression upon their minds, as they are going to see Bishop W——. I told them I utterly disclaimed and disavowed the 'assumption of any authority' within

Bishop W——'s diocese ; I claimed the right which the Protestant Episcopal Church gives her humblest presbyter, to preach by the invitation of any rector to his people, and ask contributions for any lawful Church work. I told them of the peril of pressing this matter to an issue ; that if Bishop W—— was wise he would not do so ; that for twenty years our bishops had done the same thing in New York and other dioceses, and would never yield this right.

" My course is now perfectly clear, and my mind at ease. I have answered Bishop W——'s last letter and protest in the strain above alluded to, and now await the result with perfect composure.

" The arrangements for my work are as follows : I lecture in Trinity to-night, and preach there Sunday morning—but not for the societies—and at night at Mr. Cheney's church deliver my discourse on the Reformation, in behalf of the Education Society chiefly.

" I am so thankful now that I am here ; my claim is one that no wise man can dare deny, and my position one that will uphold our precious cause unflinchingly before the whole Church. Bishop W—— is the only one to dread the collision. I wish you could have heard the plain words I spoke to Judge O—— and Dr. C——, plain but utterly inoffensive and kind, yet firm and decided. May God bless and sustain his own cause ! All our friends are well. Chicago looks the same. Some magnificent blocks of marble buildings have gone up. Pray that God may bring me home safely. May he bless my loved ones and keep them near to him. Mr. Sullivan has arranged to have me stay at Mr. McK——'s."

The letter referred to above by Bishop Cummins is as follows :

" CHICAGO, February 19, 1869.

" RIGHT REVEREND AND DEAR SIR : Yours of the 11th inst. reached me on the eve of leaving home for Cincinnati,

and up to this time I have not had the leisure to reply to it. You announce to me that you have given notice to Bishop Smith of your protest against my 'assuming the right to act without consent within the jurisdiction of another bishop, or contrary to his wishes.' And you present to me a 'protest' against my 'assumed authority,' etc.

"In reply to this I most earnestly disclaim and disavow any assumption of authority within your diocese. I have never made such a claim, nor do I now make it. I only claim the right which the Church allows to the humblest presbyter, of accepting an invitation from the rector of any church to preach to his people and ask for contributions from them in behalf of any lawful Church work.. This right I have not lost by becoming a bishop, and surely this is not the assumption of power within the diocese of any brother bishop.

"As to the matter of courtesy, I claim to have granted you this when I have declined to speak for the new society lately organized in this city; and in this course I have been moved by an earnest desire to promote peace and harmony in the Church. I now again earnestly entreat you not to raise the issue by denying the right I have claimed above. For twenty years past bishops have been in the habit of pleading the cause of The Evangelical Knowledge Society within the dioceses of other bishops without a word of protest being raised against their action; I am very sure they will not now willingly surrender such a right.

"Assuring you once more of my regret that any controversy should have arisen between us, and of my earnest desire to quiet all agitation,

"I am, most faithfully yours,

"GEORGE D. CUMMINS.

"THE RIGHT REV. H. J. WHITEHOUSE, D.D."

Under date of March 1st, 1869, Bishop McIlvaine writes to Bishop Cummins:

"My Dear Bishop: I was very glad to get your letter, having received before the *Times* containing your discourse. Your course was as plain as possible, and is perfectly impregnable. . . . The whole matter will do good. I sent you copies of the Hopkins and Onderdonk correspondence. It was published in the *Episcopal Recorder*, February 24th, 1844, and the *Episcopalian*.

"Yours affectionately, Chas. P. McIlvaine."

A presbyter of the Protestant Episcopal Church in Tennessee writes thus:

"Nashville, Tenn., March 4, 1869.

"Right Reverend and Dear Sir: My heart was gladdened by what I saw in the papers of your doings in Chicago.

"I write this just to say that it would rejoice me greatly if you would visit this city to lift up your voice against the dangerous doctrines and practices of the 'Anglo-Catholics.'

"I think you might do great good to the cause by a visit here.

"Very truly yours in the Gospel,

"W. I. E——."

The following letter from Dr. C. W. Andrews, of Virginia, was received by Bishop Cummins with great satisfaction, as Dr. A—— had been a warm friend for many years, and his judgment and large experience in Church questions made his opinion a peculiarly valuable one:

"Shepherdstown, Va., March 5, 1869.

"My Dear Bishop: I have just read your late correspondence with Bishop Whitehouse.

"It was not an easy thing to go through such a correspondence under such Episcopal provocation without finding

something in the printed form which one might wish had been different: but by the divine mercy you were kept from any thing hasty, unjust, undignified, or unkind, and I do thank God for it. . . . No bishop in the Church has shown so despotic a temper as Bishop W——, and he who yields to him betrays the liberties of his brethren. Trials you will have, but who escapes them who does his duty?

"May God in mercy give you wisdom and every grace. Soon the contest for his precious truth will be over. Abuse and opposition in this work used to give me trouble—it does not much now.

"You have my affectionate sympathies and prayers, as you will have of thousands in the Church from whom you will never hear any thing.

"Your friend and brother,

"C. W. ANDREWS."

From his revered and very dear friend Dr. Sparrow, then President of the Virginia Theological Seminary, Bishop Cummins received the letter inserted below, and which was most welcome at this time. The approval of this dear Father in the Church was a cause of great thankfulness:

"THEOLOGICAL SEMINARY, FAIRFAX CO., VA.,
March 12, 1869.

"MY DEAR BISHOP: Most heartily do I sympathize with you in your endeavors to save our people from a retrogression to Rome; and also thank you for the stand you have taken against Illinois assumptions. I believe it costs a bishop more than it costs a presbyter to stand up against a bishop at the call of principle. I have long noticed this, and seen how perniciously it has worked. It has given arrogance a great advantage over moderation and fairness, and has insensibly led to an increase of pretensions and airs and assumptions

which our fathers knew nothing of, and which are utterly repugnant to the spirit of Protestantism and the Bible.

"In speaking of my readiness to do any thing for you, and my sympathy with you in your labors, I feel bound to add that personal obligations would strongly impel me in the same direction. I do not forget your kindness in '*ante-bellum*' times, when you were settled in Baltimore.

"I am, my dear bishop, most truly your friend and servant, WILLIAM SPARROW.

"BISHOP G. D. CUMMINS, D.D., *Pewee Valley, Ky.*"

On the 17th March Bishop Cummins received the following document:

"NEW YORK, 130 E. 17TH STREET, March 16, 1869.

"*Right Rev. George D. Cummins, D.D.:*

"RIGHT REVEREND AND DEAR SIR: It gives me great pleasure personally to forward to you the following resolution, which was passed at a meeting of 'The Protestant Episcopal Clerical Association':

"*Resolved*, That the Clerical Association have heard with satisfaction the principles advanced by Bishop Cummins in his correspondence with Bishop Whitehouse; that they cordially approve said principles, and will stand by Bishop Cummins in their maintenance and defence.

"Yours faithfully, W. N. MCVICKAR, *Secretary.*"

The next letter in order of date is from the Protestant Episcopal Bishop of Delaware:

"WILMINGTON, DEL., March 17, 1869.

"MY DEAR BISHOP: I wish to let you know how fully I approve of the course you pursued in the Chicago affair; and to thank you for the firm and manly resistance to the unwar-

ranted demands of Bishop Whitehouse. You did all that could be expected of a Christian gentleman and brother, and at the same time vindicated our gospel liberty. I hardly think many of our bishops could be found to sustain Bishop Whitehouse in claims for which our canons give no color. But if there should be, you will not be without the sympathy and support of others. It would be just as proper and reasonable for Bishop Potter to interdict the meetings of evangelical societies in the city of New York.

"Assuring you of my cordial sympathy and fraternal affection, I remain yours, ALFRED LEE.

"BISHOP CUMMINS."

A series of meetings was now proposed by the officers of the Evangelical Societies, to be held in the cities of the East—Boston, Philadelphia, Wilmington, Newark, Providence, Washington, and Baltimore. Very urgent invitations were sent to Bishop Cummins to attend and speak at these meetings. He wrote and asked advice from Bishop McIlvaine, and Bishop Lee, of Delaware. Bishop McIlvaine advises him, in a lengthy letter of nearly ten pages, *not* to take part in the proposed meetings. He writes:

"You have boldly, moderately, faithfully, courteously, and perfectly, within reasonable as well as rightful limits, asserted your right as bishop against a most unlawful inhibition. The principle of right has been maintained. Had it not been that there was a *crisis*—that the time had come for assertion and defence, and to yield *that* ONCE would have been exceedingly and lastingly injurious, it would have been well, under the circumstances, not to go. No such crisis now exists. If another comes we must meet it. But meanwhile I think you owe it to yourself and your future work to avoid *seeming* to

go out of your way to attend meetings of the Societies where they would be offensive.

"I say I think this your wisest course *now*. Things may very much change in a short time, when a more *asserting* policy may be duty.

"As you say, the times in our Church become more and more perilous, and we need all the wisdom and firmness, calmness and decision we can get of him to whom it is our great privilege and consolation to go.

"The delegate meeting is to begin here on Sunday, April 25th. I beg that you will not let any thing—not unavoidable—keep you away. . . . Your presence and aid will be of great importance. You know you are to be *my* guest."

From Bishop A. Lee Bishop Cummins received the following:

"WILMINGTON, March 27, 1869.

"*Right Rev. Geo. D. Cummins:*

"DEAR BROTHER IN CHRIST: I have had the pleasure of receiving your letter of the 25th. It is a difficult matter to advise. There are always considerations known best to ourselves that shape our conduct.

"I appreciate the trial to which you are exposed, and the conflict in your mind between the desire to do your duty as a good soldier of Jesus Christ and your reluctance to appear obtrusive. How would it do for you to participate in some of this series of meetings? . . . In Washington and Baltimore you have had parochial charges, and may reasonably revisit your old friends. In Philadelphia, Boston, and Wilmington you would be cordially welcomed by the bishops. . . . The reports of your speeches will reach and influence many in other dioceses. If you do accept the invitations, I shall certainly hope to have your aid and countenance, as I believe one of the meetings is to be held here in old St. Andrew's.

"Praying the Lord to guide and bless you, I am, faithfully yours, ALFRED LEE."

A well-known presbyter of the Church of England writes as follows:

"March 27, 1869.

"MY DEAR FRIEND: I have to thank you for your letter of 10th February, since when I have read in the *Protestant Churchman* your correspondence with Bishop Whitehouse. I have no patience with that dog-in-the-manger spirit which High Churchmen both in America and England are ever displaying. The love of power natural to man's heart, when strengthened by High Church ecclesiastical assumptions, never knows any limit, and is constantly making men tyrants. There are a good many would-be Hildebrands on both sides the Atlantic in this nineteenth century.

"I have contested with men on the same principle, and would not consent to give place to them, no, not for an hour! . . . I hope your '*White Owl*' is alive and well! I wish you would put it in a cage and bring it over for an exhibition. We have plenty of Dr. E——s to whom the sight of it would do good. But whether you come with or without your interesting specimen of ornithology, you will be welcome to Old England, and especially to my house. I have often regretted that I did not know of your last visit to England.

"I remain yours most sincerely,

"G. T. F——."

During this month, and April and May, Bishop Cummins was constantly occupied with official duty in Louisville and the southern part of the diocese. The Diocesan Convention was held this year at Henderson in May.

CHAPTER XXXII.

LETTER TO BISHOP BEDELL.

"I venerate the man whose heart is warm,
Whose hands are pure, whose doctrines, and whose life
Coincident—exhibit lucid proof
That he is honest in the sacred cause."

COWPER.

AGED 47.

BISHOP CUMMINS received at this time the following letter, dated

"GAMBIER, OHIO, May 1, 1869.

"RIGHT REVEREND AND DEAR BROTHER: Bishop McIlvaine has written a letter to a young clergyman in reply to strictures on the Prayer Book, and to conscientious difficulties arising from certain expressions in the Liturgy. Without going at length into the subject, he has given some thoughts on which he bases a reaffirmation of his belief in the Evangelical character of our standards, and the inexpediency of attempting to revise the Prayer Book at the present time. A copy of this letter will be sent to you in the next number of the *Standard of the Cross*.

"The present exigency, and especially the danger to our Evangelical interests from rash movements among our brethren, who, in other particulars have our sympathy, have doubtless called your attention to this topic. I beg, therefore, to solicit from you a response, however brief, to this forthcoming letter, which will indicate your general agreement in the

bishop's views; and which, together with his letter, may form a rallying-point for right-minded Evangelical men. We are sufficiently assured that these form a large majority, who only need the opportunity to speak. They will find it in this proposed individual yet united utterance of our Evangelical bishops.

"I propose to print these responses in the number of the *Standard of the Cross* next after they shall be received, and to distribute them as widely as the bishop's letter; and therefore beg you to do me the favor *to respond by the next mail*, addressed to the care of Rev. W. C. French, Oberlin, Ohio.

"Very sincerely your brother,

"G. T. BEDELL.

"RIGHT REV. DR. CUMMINS."

To this letter Bishop Cummins sent the following reply:

"DIOCESE OF KENTUCKY, PEWEE VALLEY, May 14, 1869.

"*The Right Rev. G. T. Bedell, D.D.:*

"RIGHT REVEREND AND DEAR BROTHER: The admirable letter of Bishop McIlvaine to a young clergyman concerning certain scruples of conscience in using some expressions in the liturgy of our Church meets with my warmest and most cordial approbation.

"The beloved brother who has elicited this most valuable and timely response is one whom we all love and esteem for his fidelity to gospel truth, and his earnest work in the ministry. He has seriously entertained the question whether he can conscientiously remain in the ministry of a Church where he is required to use certain terms and expressions which *seem* in his judgment to teach error, and to be in conflict with the Word of God.

"I learn that he is a representative of not a few earnest, faithful clergymen and laymen among us, who, while loving

'this Church' fervently and devotedly, feel the same conscientious scruples concerning certain expressions in the Prayer Book. If I understand their position it is this: That while they admit that all these offices were composed by men who were thoroughly opposed to the modern and extreme interpretation put upon the expressions, and therefore such interpretation cannot be their meaning; and while they hold that rightly interpreted by the views of the Reformers and in harmony with the Articles—the Church's dogmatic expression of her faith—yet, that such interpretation is now denied by a large majority of the present generation of churchmen; that the claim is urged that we must take these terms, not as the Reformers understood them, but as their plain literal language teaches, and in no other; that he who does otherwise is a disloyal son of the Church, unworthy of a place in it; that two or three generations of clergymen, in this country for the most part, have been trained in the belief that the term 'priest,' applied to a minister of this Church, means that he is a *Sacerdos*, a *Hiereus*, a priest ordained to offer a commemorative sacrifice in the Eucharist, and to stand between Christ and the soul as the only divinely-appointed channel through which grace can be conveyed and the benefits of Christ's death imparted; that when in the office for Infant baptism we are required to give thanks to God that he hath been pleased 'to regenerate this infant by his Holy Spirit,' the Church teaches that baptism and regeneration are inseparable; that the life of God in the soul begins in baptism, and that to preach the necessity of being born again to adults who have been baptized in infancy is to teach doctrines hostile to this Church's teaching, and that when a man would ascertain whether he has ever been regenerated, he is to go to the parish register and see if he has been baptized, and if that be ascertained, he has, by virtue of his baptism, been regenerated.

"These brethren whose consciences are aggrieved by these expressions feel that the *apparent*, not the *real* meaning of the

terms alluded to, has been the fruitful source of the evils now afflicting the Church, and has given rise to the large and rapidly growing school among us and in England who in the essential doctrine of the sacraments see no difference between our Church and the Church of Rome ; who teach, in the language of one of her most prominent champions, that ' in the regeneration by holy baptism, in the spiritual and ineffable presence of our Lord in the holy Eucharist, with the mystical nutriment through his body and blood, as well as in the definition of the sacraments generally, there is virtual concurrence in the accepted standards of the historical Churches, Eastern, Western, and Anglican.'

" Shocked and amazed at such teaching by men in authority amongst us, and alarmed by the advances of an idolatrous Ritualism, these dear brethren now are asking that a very few changes or alterations in certain expressions may be made, or the use of alternate forms may be allowed to them, to enable them to bear witness that they have no sympathy with these extreme views—views which, in their judgment, are contrary to God's Word, and destructive to the souls of men.

" The writer of the letter to Bishop McIlvaine is the representative of this class, a class seriously considering the question whether it has not become their duty to leave the Church of their fathers and of their first love, if no relief is granted to their consciences.

" I earnestly trust that the most wise and godly counsel of our venerable father will be blessed of God to the removing of their difficulties, and retaining them within the Church. This is not a time when we can afford to lose a single comrade from our ranks in the great struggle with errorists. This Church of the Reformation needs the help of every son in this hour of her sore trial. To desert her now seems like deserting a parent assailed by faithless children. To go out of her communion because there is treachery within, is to lower the flag and surrender the citadel to her enemies.

"But the great question which I now seek to press is, *Has the Church no duty to fulfil towards the men whom I have described?* Has she no voice of sympathy or of kindness with which to respond to their cry for relief? Is she to remain silent, stern, cold, and deaf to the conscientious prayer of these her faithful sons? Is she not wise enough, strong enough, tender enough to throw her arms about them and say, we will not drive you beyond our fold; we will not repeat the error of the eighteenth century, when the Wesleys and their followers found only a harsh mother in the Church, and reluctantly were constrained to turn away from her; we will not bring back the St. Bartholomew's Day of 1662, when two thousand clergymen of the Church of England, including Baxter, Owen, and Flavel, went out from the Church because relief to their conscientious convictions was denied them; we will grant your prayer for relief where it can be done so as not to impugn or deny any fundamental doctrine of the faith—any essential part of the order of the Church of God. Oh! if this Church of ours could rise to the grand conception that she is wide enough and comprehensive enough to take such a stand, who can doubt that she would bind to her by hooks of steel every wavering son, make herself fitted to be the great American Church, and win to her vast multitudes now standing aloof from her, uncertain whither she is tending to the *status* of the mediæval Church, or to a true Evangelical Catholicism—Reformed—Protestant—Free.

"My dear brother, I am not one of the class for whom I am pleading. I can use, and have ever used, the Prayer Book without conscientious scruples. I take the expressions which give trouble to my brethren to mean, not what extreme men now claim that they mean, but what the blessed Reformers intended them to mean and to teach; and I can use them in a thoroughly evangelical sense. I can therefore plead with more fervor for others, for brethren dear to me. And I venture to ask, has not the time come when this Church can afford

to grant these brethren the relief which they crave? Does it seem to you an impracticable thing? I reply, *twice in the history of this Church has action been taken which involves in principle all for which our brethren are contending.*

"I. In the first Prayer Book adopted by our American Church, in 1785, a Prayer Book tendered to England as the basis on which we were to be acknowledged as a true daughter of the Church of England, and our bishops-elect were to be consecrated, the baptismal service for infants was drawn up precisely as all evangelical men would now rejoice to see it. The Prayer of Thanksgiving immediately after the baptism read thus: 'We yield thee hearty thanks, most merciful Father, that it hath pleased thee to receive this infant for thine own child by baptism, and to incorporate him into thy holy Church.'

"In this prayer the words 'to regenerate this infant by thy Holy Spirit,' occurring in the Prayer Book of the Church of England, were omitted; and this omission was sanctioned by a Convention presided over by the venerable Wm. White, D.D., the patriarch of the Church in this country.

"This book was submitted to the English archbishops and bishops for their acceptance and indorsement as a basis for the consecration of the American bishops-elect. The English bishops replied, and complained of the omission of certain things found in the English Prayer Book, the chief of which were the omission of the Nicene and Athanasian creeds, and of the words, 'He descended into hell,' in the Apostles' Creed: they urged the restoration of these into our manual of worship. *No complaint was made of the omission of the words in the baptismal office;* and the English bishops proceed to state that they have caused to be introduced into Parliament a bill authorizing them to consecrate the American bishops, trusting that the objections they had offered would be removed.

"Now, in the preface to this first American Prayer Book, it was declared that '*it is humbly conceived that the doctrines of*

the Church of England are preserved entire, as being perfectly agreeable to the Gospel.' And yet in this book the thanksgiving for the regeneration of the child in baptism was left out! 'Still,' said our fathers in that Council, 'the doctrines of the Church of England are preserved entire.'

"The fifteen English bishops accepted this statement and omission, made no objection to it, and proceeded upon this basis to consecrate the American bishops. When the omitted words were restored we know not. But these facts are incontrovertible, says the Rev. Dr. Wharton.

"1. The Convention of 1785 declared that in the proposed book, in which the term 'regenerate' was left out from the thanksgiving in question, 'the doctrines of the Church of England are preserved entire.'

"2. The English bishops meeting in Council presented no specific objection to this change; did not include it in the points as to which they asked a reconsideration, and finally imparted Consecration on the basis of the book in which this alteration was included.

"3. The term '*regeneration*' in this thanksgiving appears not only thus to have been treated by the English bishops as an expression whose removal did not affect the general sense of the service, but it was first taken out and then put back by our own Convention, as far as we can gather, without particular debate, and with no division recorded, just as we would do with equivalent or convertible terms.

"Now does not this action of the original Council of our Church in this country, indorsed by the English bishops, concede all our brethren ask for? Take away the words 'to regenerate this infant' from the Prayer of Thanksgiving after the baptism, and scarcely any ground of disquietude remains.

"II. The second action of this Church to which I allude occurred in the year 1826. In the General Convention of that year a plan was introduced to secure greater uniformity in the use of the liturgy, and to 'provide against the injurious

misapprehension of certain terms in the first collect in the office for confirmation.'

"Among other things this plan provided for the use of a single psalm instead of the Psalter for morning and evening; the shortening the lessons so as to be not *less* than fifteen verses each; the use of an alternate preface to the confirmation service; and, most important of all, the insertion in the first collect, in the office of confirmation, the words 'in baptism,' between 'hast vouchsafed' and 'to regenerate,' thus identifying baptism and regeneration, and declaring them convertible terms.

"Bishop Hobart was the author of this plan, which passed both Houses of the General Convention of 1826 unanimously. In a letter to Francis S. Key, in January, 1827, Bishop Hobart says of this last proposed change: 'The object of the proposed prayer was not to relinquish the expression of regeneration as applied to baptism, but to guard against the misconstruction which would make this synonymous with regeneration, sanctification, conversion, or any other terms by which the renewing of the Holy Ghost might be denoted.'

"Now, I beg you to regard the great significance of this action. In an addition to the Prayer Book prepared by Bishop Hobart, and unanimously adopted by one General Convention, it was declared that the regeneration for which we thank God in baptism is not to be taken in any sense as descriptive of the renewing work of the Holy Ghost upon the heart, but only a term equivalent to baptism, a sacramental change, a change of covenant relation, an ecclesiastical change.

"Now if this could be authoritatively declared *now* by the adoption of an alternate form, or allowing the omission of the words 'regenerate,' etc., would it not satisfy the utmost demands of our brethren whose consciences are now troubled?

"To them regeneration can have but one meaning, ac-

cording to its definition in the Word of God. It is a change of *character*, not a change of state, of ceremonial observance —it is a radical change, a spiritual change, a change in the man, the vital, the immortal part. It is an *intelligible* change. It is a change from sin to holiness. Scripture seems to struggle with the poverty of language to tell the greatness of this change. 'The truth seems to weigh down the most elastic tongue, and to exhaust the most voluminous vocabulary, and to search through the inventions of the most creative imaginations, and to pass from one emblem to another, from one kingdom of resemblance to a second, till by the very mysteriousness of its drapery we are compelled to feel that the naked truth as appreciated by the mind of God surpasses our reach of expression.'

"It is a change figured by that which occurs in natural birth. 'Born again,' 'born of the spirit,' 'born of water and the spirit,' 'born from above,' 'begotten again into newness of life.' 'Marvel not' at these, said the Master.

"It is a change typified by the change from death unto life. 'You hath he quickened, who were dead in sins.' 'We know that we have passed from death unto life.' 'Risen with Christ.'

"It is a change represented by passing from darkness to light. 'Ye were sometime darkness, now are ye light in the Lord.' 'Children of light.'

"It is portrayed by a change in the physical organ—'a new heart will I give you.'

"It is a transfer from one dominion to another. 'Translated from the kingdom of darkness into the kingdom of God's dear Son.' 'Ye are God's workmanship, created in Christ Jesus unto good works.' 'Transformed by the renewing of your minds.' 'As many as are led by the Spirit of God, they are the sons of God.' 'Old things have passed away, all things have become new.'

"Can men to whom all this is bound up in regeneration—

to whom, as they receive God's Word, it teaches nothing less —can such men believe that such a mighty, wondrous work of God's Spirit is wrought inseparably in infant baptism? It is mockery to expect it. If it is replied that the Church does not teach such doctrines, and that, as Bishop Hobart said, 'regeneration in baptism is not synonymous with any term by which the renewing of the Holy Ghost might be designated,' then let the Church so declare; and let it, by the allowance of the use of an alternate form, give relief to the consciences of a large and most worthy class of men who long to live and die within her fold.'

Bishop Cummins then adds:

"You have asked, my dear brother, for the opinions of all the bishops of our Church who are in sympathy with the views of Bishop McIlvaine, and whose united voice may have great weight in deciding the course of evangelical men at this crisis of our Church's history. Heartily sympathizing with every word in the letter of the eminent Bishop of Ohio, I have ventured to express my views upon a subject not broached by him—the duty of the Church towards her own children thus troubled by conscience. I have only asked that she should grant them such liberty of action in the omission of words from the Baptismal office as were omitted in the first Prayer Book adopted by the first General Convention of the Church held in 1785, and to which omission no objection was made by the archbishops and bishops of the Church of England when the book was presented to them for their acceptance as a basis upon which they could consecrate the American bishops. Or, if this should be denied as too great a concession, I have ventured to ask for them that the Church should formally declare in some mode, as proposed by Bishop Hobart, and unanimously adopted by both Houses of the General Convention of 1826, that regeneration in baptism is not sy-

nonymous with renovation, sanctification, conversion, or any other term by which the renewing of the Holy Ghost might be designated ; in other words, that it is designed to indicate a sacramental and ecclesiastical change, a change of state and not of character. Who will say that the adoption of either of these courses would impugn or destroy one particle of the faith once delivered to the saints ? Who will deny that such action might tend in a vast degree to promote the harmony and unity of the Church ?

" And now, while listening to the voices of those still on earth, it would seem to be a time to hearken to the testimony of two most distinguished of our brethren now at rest with God. Bishop Burgess thus wrote : ' It has been proposed that a similar option should be permitted between the prayer which immediately follows the Lord's Prayer in the baptismal office, and some form which should not state with so little qualification the regeneration of the baptized child by the Holy Spirit. If, without touching the doctrine of the Church, such a permission *could relieve hereafter* the anxieties of good men of a tender conscience, and put to silence all needless controversy on the subjects of baptism and regeneration, these benefits might not be too dearly purchased.' *

" And Bishop Meade—than whom no bishop, living or dead, has done more to strengthen and extend our Church in this country, and whose love for the Church of his fathers was a deep, self-consuming passion—wrote still more strongly to the same effect :

" ' In the ordination of ministers two forms are allowed, according to the option of the bishop. Why not the same privilege of omission granted to the minister in baptism ; or the use of another prayer which might be proposed ? I am persuaded that nothing would contribute more to peace among ourselves, and to remove prejudices from the minds of those

* Bishop Potter's " Memorial Papers," pp. 133, 134.

who belong to other denominations and the community at large than such an arrangement. It would be in entire accordance with what now seems to be generally admitted—namely, that a considerable latitude of opinion as to the meaning of certain expressions in the Baptismal service is allowed. If it be allowed, why enforce *on all* the use of words which by their sound seem to convey a meaning which is repudiated by many? I have long known that a painful difficulty is felt in the use of these passages, not by one portion of our ministers and people, but by a number who differ from them in other points. I believe that public baptism would be more common but for the reluctance to use these expressions before so many who do not understand or approve them. Many parents, I believe, are prejudiced against the baptism of their children, and put it off on account of these words and their supposed meaning. I believe nothing stands more in the way of converts from other denominations, and especially such of their ministers as are worth having, than the required use of these words in our baptismal service.' *

"I had no idea of writing at such length when I began. But my heart is full of anxiety for the future of our Church, and I have written from a full heart. Whatever reception these suggestions may meet with, *liberavi animam meam*. May the God of our fathers give us grace to act wisely in this great crisis of our Church! May he enable us who are like minded to be of one mind and heart in the defence of his precious Gospel, *and whatever of trial or of suffering may be before us*, to stand in an unbroken front, striving together for the faith of the Gospel.

"Most faithfully your friend and brother,

"GEO. D. CUMMINS."†

* Bishop Potter's "Memorial Papers," p. 155.

† The Italics are the author's.

In the early part of this year the following correspondence took place between Bishop Cummins and a presbyter of the Protestant Episcopal Church. Revision and Reform, leading to a separation, such as followed five years later, were urged upon him. The bishop's views held at that time upon this mighty question are frankly given to his friend.

"PATERSON, February 12, 1869.

"*Right Rev. Geo. David Cummins, D.D.:*

"REVEREND AND DEAR BROTHER: The Clerical Association listened with great interest to your letter to the Bishop of Illinois, and at the close of its session passed unanimously the following resolution, offered by myself:

"'*Resolved*, That this Association has heard with satisfaction the correspondence of Bishop Cummins with Bishop Whitehouse, and that they cordially approve of the principles advanced by Bishop Cummins; and that they will stand by him in their maintenance and defence.'

"I refer to the right to advocate the interests of Evangelical societies in another diocese.

"As in another part of your letter you appear to disappoint the present Reformers in the Church, allow me to present to you the reasons which induce a number of presbyters and laymen to seek such reform as will result in public action very soon.

"We have resolved to revise the Prayer Book, and to modify the Episcopal system of our Church. What I shall say is with entire respect for yourself; with admiration for your recent bold stand for a pure Gospel; and with the belief that the Lord intends that you shall be of great service in the deliverance of his people from an intolerable spiritual bondage."

The writer enters at large upon the reasons which necessitated a Reform and Revision ; among others, the hopelessness of reform in the House of Bishops, an Order which history showed had almost uniformly resisted needful changes, as instanced in their treatment of the Reform Bill in England ; the rapidly diminishing proportion of moderate bishops, and the hopelessness of the election of others like minded ; the rapid spread of the doctrines of an essential, exclusive, Episcopal, tactual succession, of divine right, and of a human priesthood, with their cognate sacramental and sacerdotal errors ; the deliberate and scornful action of the General Convention with respect to the petitions of numerous venerable and distinguished clergymen and laymen for greater liberty of action in the line of rubrical relaxation, and of courteous, fraternal relations with non-Episcopal ministers, on whose credentials the Holy Ghost had set his indisputable seal ; the official condemnation under most humiliating circumstances, of a zealous clergyman for preaching in a non-Episcopal pulpit without contiguous rectorial permission, while at the same time semi-Romish, mediæval ceremonies and doctrines were practised and taught without rebuke, and the offenders permitted to sit as legislators on equal terms ; the frequent, growing secessions of the laity to other Communions from loss of confidence in the Protestantism of the clergy, and their conviction that reform was impossible within the Church ; the refusal of Roman Catholic converts in Brazil to use the Prayer Book, from the presence of "Romanizing germs" therein contained, and, as a consequence, the secession to a more Protestant communion of a devoted mis-

sionary forbidden to vary the language of the offices—showing the inherent inability of this Church to lead to the light, that vast portion of Christendom shrouded in spiritual darkness; the failure of the Protestant Episcopal Church to affect the great West to any important extent after a trial of a generation; the growing policy of the majority to crush out the Evangelical party, and to get possession of their parishes by harassing and hampering the clergy as far as practicable, and thus driving them from the fold; the desire of great multitudes in the land for a free and moderate Episcopal Church, with a truly Protestant, Biblical liturgy; the thinning out of the ranks of the Low Church party by the death of Rising, Parvin, Bishop, and others, which made it imperative to organize a separation, while there was a sufficient nucleus of determined, fearless Protestants left within this Church.

After the enumeration of these reasons for such a movement, the writer proceeds:

"In this controversy which Bishop Whitehouse has raised, it appears to me that the Lord has indicated Chicago as the place, and the present as the time, and that you are the bishop he has elected to effect the most important ecclesiastical reformation since that of the sixteenth century. What, my dear bishop, is the work in Kentucky, with so ineffective and lame a Church; with your hands so tied; with the leading divines of your diocese opposing your principles; and with the prospect of the results of your years of labor being overthrown by a Ritualistic successor? What is the prospect compared with such a field and mission as in this Church, which is certain to be formed, and very soon? . . . I want some of our bishops to take part in the work. I want

a more scriptural and primitive Episcopacy than we have. We must not be obliged to go to the Moravians for a succession, if a succession is thought necessary. Let some of our overseers have the spirit of Elijah, John the Baptist, and Paul, bearing persecution for the cause of Christ, conferring not with flesh and blood, and stimulating those who are ready to follow a bold and undaunted leadership in spreading a pure Gospel ; not wood, hay, and stubble, but gold and precious stones.

" When a Church forsakes the spirit and principles of the Word of God, as our Church did formally at the last Convention, with no prospect of retracing its steps, its bishops, presbyters, and laity are absolved from allegiance to it. I feel bound to withdraw from it. . . . I am resolved that my remaining years shall be spent in more effective work, not hampered as they have been by serving traditions, countenancing destructive errors, and upholding unfit men in authority ; but, standing fast in the ' liberty wherewith Christ has made me free,' to serve God to the best of my ability, and according to the light and grace granted me.

" I am, my dear bishop, with the highest respect and regard, your servant in the Lord,

" MASON GALLAGHER."

In response to this letter Bishop Cummins writes thus :

" PEWEE VALLEY, KY., March 11, 1869.

" REVEREND AND DEAR BROTHER : Your letter of February 12th has been lying in my portfolio, read and re-read with the deepest interest and solicitude. I have not answered it because I felt scarcely able to grapple with all the great questions it gives rise to, nor do I yet feel that I can see my way clear to a solution of the mighty issues that it raises.

" I have lamented most deeply the divisions among the

ranks of the evangelical men on matters of policy, while we all were agreed on great principles; and I have earnestly desired that whenever the day should come that we were denied a place in this Church of our fathers, that we should act as a unit and present an unbroken front in the work of the Lord.

"Your letter reveals to me facts of which I have been totally ignorant, such as that some of our best clergy are on the point of leaving us, and that we were losing many valuable laymen, who are conscientiously impelled to leave us. These are indeed startling facts, and should compel us to most serious consideration of our dangers and the duties before us. You tell me, moreover, that a number of our brethren, clergy and laity, have resolved to wait no longer, but will take measures to establish at once an Evangelical Episcopal Church.

"If this is undertaken with only a single desire to glorify God, and to uphold the pure and blessed Gospel, impelled by conscience and seeking earnestly divine guidance, none can fail to respect such motives, however they may differ as to the wisdom of their course. For myself, I regret the withdrawal of every Evangelical man from our ranks, already so thinned, and if there is sufficient ground for the withdrawal of any number of Evangelical men from our Church, there is ground for the withdrawal of all.

"The question then arises, Is there such ground? For myself, I have not yet been able to believe this, and as far as I have been able to learn their views, it is the belief of such noble Evangelical men as Bishops McIlvaine, A. Lee, H. W. Lee, and other bishops. What changes of opinion the rapid movements of the day may have effected I know not."

The bishop then proceeds to give his reasons for seeking *within* the Church the needed reforms, as given elsewhere in his letters, and adds:

"We all admit that the dominant party in our Church uphold and countenance serious error, deadly error, error that obscures the glory of the Gospel and dishonors Christ. I believe most firmly that a Protestant Episcopal Church, freed of all High Churchism, would be a mighty power, and by God's blessing a great success in this land; and it may be that God designs that such a Church shall be.

"Would it not be wise to call a Congress of all Evangelical men—bishops, clergy, and laity—and discuss the subject of our duty to God in this great crisis. Let us, dear brother, so act that we can confidently look for his blessing upon our labors.

"May God bless you, and all our dear brethren, and give you wisdom to act so as to promote his glory and the success of his precious Gospel among men.

"I am, most faithfully yours,

"GEORGE D. CUMMINS.

"THE REV. MASON GALLAGHER, *Paterson, N. J.*"

We have additional evidence here of the pressure brought to bear upon Bishop Cummins to take active measures in the work of Reformation. His language clearly shows how he clung to the Church of his love as long as there was any hope of improvement from within, and how fully he had deliberated upon the condition of affairs. As was natural to a nature such as his, he looked to the older evangelical bishops to take any decisive step, and patiently waited the leadings of Providence in the deliverance of his sorely tried and afflicted Church.

CHAPTER XXXIII.

AFTER THE DARKNESS—LIGHT.

"For the Lord God will help me; therefore shall I not be confounded: and I know that I shall not be ashamed."—ISAIAH, 50: 7.

"Truth lives: for this Christ died;
And, e'en though crushed to earth
Shall rise again, reglorified,
Child of immortal birth!"

AGED 47.

IN response to the letter to Bishop Bedell, Bishop McIlvaine writes as follows to Bishop Cummins:

"CINCINNATI, May 21, 1869.

"MY DEAR BISHOP: A letter yesterday from Mr. French, editor of the *Standard of the Cross*, moves me to write you. He writes that he has received your indorsement of my letter on the Prayer Book, and after speaking strongly of your 'cordial and eloquent' indorsement, he says he fears that the strength of sympathy expressed for our doubting brethren (as to conscience, I suppose), and also the *length* and *strength* of your advocacy of rubrical relaxation, will give strength to the secessionists and neutralize the effect of what I have said.

"He writes also that Bishop C—— (of Rhode Island) has in a few lines expressed his 'unqualified approval.' . . . Now, my dear bishop, as the great object is to show a compact front on the great points made in my letter, and in that there is a tenderness towards the doubting brethren, and a certain measure of concession—as to revision, etc.—and there

would be difference among *us* as to *relaxation* (how much, etc. . .) and to speak much on that head now is not called for by the object, and *that* is not with you or me a question so much of conscience as of expediency and wisdom, I suggest that you allow Mr. F—— to omit all except the indorsement, or that you send him a revision of your letter modified according to the above.

"Yours affectionately, CHAS. P. MCILVAINE."

Immediately following the above letter came this from Bishop Bedell:

"May 27, 1869.

"MY DEAR BROTHER: Mr. French has forwarded me your letter of response, with a proof-sheet of the *notice*, which its length compelled him to insert. I am indebted to you, as to all the brethren, for so readily entering into the scheme for making Bishop McIlvaine's letter a rallying-point. Your elaborate and very able argument will come into play *when the time has come for discussing the question of Revision.* It is probable that the question will be broached in our next House of Bishops. Your communication would then become the basis of as strong an argument as can be made on that side of the question. . . . The Lord give you good success in your arduous mission. Believe me, dear brother, yours,

"G. T. BEDELL."

On the 3d June, 1869, Bishop Cummins received a long and most eloquent and earnest letter from the Rev. Charles Edward Cheney, Rector of Christ Church, Chicago, in which he announces the fact that he

"was to be tried, and—as the bishop assures me—*deposed*, for omitting the phrase in the Prayer Book office for infant baptism which ascribes regeneration to the act of baptism."

Mr. Cheney regrets deeply that Bishop McIlvaine did not in his letter advise a revision of the Prayer Book, and also regrets that Bishop Cummins's reply to it was not published, and that he indorsed Bishop McIlvaine's letter.

Bishop Cummins's letter was published in *The Standard of the Cross*, in full, June 26th, 1869.

At this time a prominent layman of the Protestant Episcopal Church—one who had contributed largely of his means towards her support, and who was deeply attached to her as the Church of his parents, and in which he had been a working member for twenty years—writes :

"In regard to the contest now going on in the Episcopal Church, I assure you, dear bishop, I take a deep interest, and see no way out of it but *a separation*. The dead now are joined to the living, and it does not seem to me that it is possible for the body to be one—with such a difference in the spirit. And now I must thank you for your ministrations here, which did us all much good. Not a day passes without some of the instructions and sermons which you gave us coming to my mind. Though my professional engagements prevented me from hearing you always, yet I was greatly benefited.

"Yours very sincerely, S. A. F——."

Among the many letters received by Bishop Cummins in reference to his "letter," is the following from a presbyter of the Protestant Episcopal Church :

"CHICAGO, June 26, 1869.

"MY DEAR BISHOP : I have this moment finished reading your admirable letter to Bishop Bedell. It is noble, mag-

nanimous, unanswerable. To say just what I think, I must affirm that it is more truly apostolic in its scope and spirit than that of any of the reverend fathers on the same subject. You, for one, write like a true bishop, thank God!

"For this letter you have the sincere gratitude of a man who is not seriously troubled with conscientious scruples in the use of any expressions in the Prayer Book, but who eagerly desires a Church that is so catholic, yet so evangelical, so true to Christ, yet so suited to this age and country as to make it in reality the Church of America. This I verily believe our beloved Church may become by a little wisdom—at the present juncture—in its rulers and legislators. In my opinion you have the power, under God, to accomplish great things for the Protestant Episcopal Church.

"Affectionately your son, H. N. P——.

"RIGHT REV. G. D. CUMMINS, D.D."

July 3d, 1869, Bishop Cummins was gladdened by the receipt of a letter from Rev. Mr. Cheney, of Chicago. We quote largely from it:

"MY DEAR BISHOP CUMMINS: I have been hoping every day to see your letter to Bishop Bedell in print. Mr. P—— sent me a copy, but I only received it late last evening. I think I need hardly say that I thank you for it from the depths of my soul. We have had some differences of opinion in days past, my dear bishop, but, as I said last evening, 'I may be cast out of the Church of my inheritance, my education, and my settled preference; I may be unable to testify my appreciation of this noble letter in the way I would like; but I shall love and revere Bishop Cummins to my dying day.'

"There seems to have been on the part of most of the evangelical bishops—unless it be Bishop Johns and Bishop Henry W. Lee—a strong impression that those who were desirous of liturgical revision only made it a cloak of their com-

plete alienation from the whole system of our Church. *Such is not the case.* Even with the most advanced men among us there is a love for the Episcopal Church which cannot be quenched, and you alone of the evangelical bishops have seemed to understand us, and to give us credit for a sincere, honest desire for such measure of relief as would enable us, without sacrifice of loyalty to God and the Bible, and the supremacy of enlightened conscience, to be equally loyal to the Church of our fathers. . . . May God ever bless you, my dear bishop, both for the manly Christian utterances of your published letter, and also for your kind and sympathetic personal letter to me.

"Affectionately and truly yours,

"CHAS. EDWD. CHENEY."

Another letter came at this time, and is as follows:

"CHRIST CHURCH RECTORY, BAY RIDGE, L. I.,
July 1, 1869.

"RIGHT REVEREND AND DEAR BISHOP: I have only just seen your noble and truly manly letter which was sent in reply to the request of Bishop Bedell. Permit me, as one deeply interested, and concerned not a little in the present difficulties regarding which Bishop McIlvaine has written, to send you a word of heartfelt thanks for your faithful plea in behalf of suffering in which you yourself have no share. It is very seldom in our day that men in any branch of the Church of Christ can so lay aside personal feeling and personal experience as that they can enter into the full sympathy of another's position and plead for them as you have done. In fact, dear bishop, did you not distinctly state in your letter that 'you are not one of the class for whom you are pleading,' I should, from the clearness and pathos with which you enter into their feelings most surely have considered you as in suffering with them. But it is not my intention to review

your letter, but only to add my word of thanks for the unselfish and able plea you have made for just that which in charity to her ministers and people, and in fidelity to her Lord, our Protestant Episcopal Church must do—or else drive off from her *a very large and useful band* of her sons, most dearly devoted to her ways.

"Believe me affectionately yours,

"J. A. ASPINWALL."

In the record of Bishop Cummins's official work we find the following entry :

"*Sunday, July* 4, 1869.—I preached twice in Trinity Church, Chicago, my former and beloved charge in that city."

In the summary of his work we find the number of persons confirmed from May, 1868, to May, 1869, was 405 ; sermons and addresses, 142. Since his consecration in 1866 twelve new churches had been erected, four new churches were in progress, one had been enlarged, and four new churches were projected. Thus in all *twenty-one* new church edifices have been completed, or are in progress, or are soon to be commenced within the diocese—more than one half the number of church buildings existing before May, 1866, within the diocese. In the city of Louisville, including Portland, the number of our places of worship has been doubled within two years. In May, 1867, there were but *six ;* in May, 1869, there are *twelve.**

Before he left home for the East, Bishop Cummins received several letters, of which we give copies.

* See "Journal of Diocesan Convention of Kentucky for 1869."

The first is from Rev. Richard Newton, of Philadelphia :

"PHILADELPHIA, July 9, 1869.

"MY DEAR BISHOP : . . . I have just now finished the reading of your right noble and manly letter to Bishop Bedell, and cannot rest until from the very bottom of my heart I have thanked you for that letter. They declined publishing it with the others, ostensibly on the ground of *its length ;* but it is manifest that it was the *strength* of the letter rather than its length which caused it to be withheld. Dear, good Bishop McIlvaine's letter is all very well, so far as it goes, but it doesn't touch the real point of difficulty at all. Conscientious men of this day and generation cannot shelter themselves behind the views which the Reformers and other good men have held. We shall not have to answer before God for the views of others, *but for our own views.* 'Every man shall give an account of *himself* to God.' And after all that can be said of the different theories that may be forced on the words 'regenerate,' etc. in our service for infant baptism, the natural legitimate construction to put upon it—the construction which any honest jury of twelve men, with no theory to maintain on the subject, would put upon it—is that it *does* teach the horrible dogma that spiritual regeneration is inseparably connected with the use of baptism. And when honest, conscientious, God-fearing men can take no other view of the language of that service than this, what can they do but refuse to use it be the result what it may? The rejected expressions of this service, always a burden, have at length become a *loathing*, an abhorrence, to the minds of many men. If the choice were forced upon them of continuing to use these expressions or of laying down their lives, they would *infinitely prefer the latter course. I am myself in thorough sympathy with those who feel thus.* If Bishop Whitehouse should proceed in brother Cheney's case, as he has said he

would, to the extent of deposition, it will create a degree of excitement in our Church such as has never been witnessed. The penalty will be so out of all proportion to the offence that public opinion in this country will not allow it. It will be like cutting off a man's head because he has a sore finger. It seems to me that the reasonable penalty, if there is to be any at all for such an offence, would be for a bishop to prohibit a man from using the service for infant baptism until either he would agree to use it as it stands, or relief be granted to meet the emergency.

"I have said above that *public opinion* will not allow of the course there indicated. I do not believe the *civil law* will sustain it. If I were thus dealt with I should instantly carry the matter into the civil courts. But thanking you again for your admirable letter, and praying for God's richest blessing to rest on you, I remain, affectionately yours,

"RICH'D NEWTON."

Another presbyter writes feelingly and earnestly thus:

"CHILLICOTHE, ILL., July 14, 1869.

"*Right Rev. Geo. D. Cummins:*

"VERY DEAR SIR: I have just read your letter to Bishop Bedell in the *Episcopalian*, and I cannot help thanking you for your noble defence of the evangelical clergymen in the Church. You have stated plainly and feelingly the position and demands of those of us who desire revision as a relief. I am glad you have given the history of old attempts at 'Revision.' I well remember Bishop Hobart's efforts at defining the word 'regenerate' in 1826 and 1827, and which has alone enabled me to use the term with any degree of quietness. . . . For forty years I have been compelled to define and explain away this error. I only wait to see what the will of the Lord is; ready to go out, if need be, or to remain to do bat-

tle for truth, whichever may be the indication of the divine will. Oh ! had our Evangelical bishops stood up for Jesus in the Chicago Conference and saved the Church. But I shall never forget your honest defence, or cease to honor you for your other noble efforts in the cause of truth. I thank God for one bishop who may be of 'Apostolic succession' in fealty to Christ and his Gospel of salvation. May he give you strength and courage to speak out in this crisis ; and to *lead* the little band of disciples who love Christ and his Gospel *more* than sacerdotal power or favor. The cause is God's, and glorious.

"Truly and affectionately yours, W. Y. J——."

CHAPTER XXXIV.

INHIBITION OF BISHOP WHITEHOUSE.

"I do not ask, O Lord! that life may be
A pleasant road;
I do not ask that thou wouldst take from me
Aught of its load;
. . . . . .
For one thing only, Lord, dear Lord, I plead,
Lead me aright—
Though strength should falter, and though heart should bleed—
Through peace to light."

ADELAIDE PROCTER.

AGED 47.

BISHOP CUMMINS had arranged to take charge of St. Paul's and Emmanuel Churches, Boston, for the months of August and September of this year. He also had planned to visit Chicago again on his way to Boston, and fill the pulpit of Trinity Church. He left "Oak Lea" the latter part of July for Chicago.

We give here a letter in its order of date, which was replied to by the bishop before leaving Kentucky:

"220 EAST FIFTY-EIGHTH STREET, NEW YORK,
July 14, 1869.

"RIGHT REVEREND AND DEAR BISHOP: Allow one who is a stranger to you to congratulate you on your letter of last May addressed to Bishop Bedell. I congratulate you because you have had the Christian manliness to resist the outrageous attempt to bring the episcopal influence of the Evangelical

bishops to bear upon the minds of honest men, to compel them to suppress their conscientious convictions. I congratulate you because of the position you have won for yourself, not only in the opinion of those whose conscientious convictions you have shielded and whose rights you have so ably defended; but also in the good opinion you have won for yourself in the estimation of all right-minded men within and without the Church. And I congratulate you because it is evident that the corrupting influences that so unhappily surround our Episcopate have not yet turned your head or narrowed your spirit.

"The fact is impressing itself more and more fully on observant minds in the Evangelical party that we are not only to have a Revised Prayer Book but a Reformed Church. This means a *new Church*. The Lord is working out the problem. Our Evangelical bishops must not think that they can stand in the way and stay the progress of this movement. Before they know it, the swelling wave will sweep over them, and past them, and will leave them high and dry, without friends and supporters, in the old Romanized Church. In my judgment the new Church is a fixed fact. The men are deeply in earnest who are working and praying for this thing, and their numbers are on the increase, and when we get our new Church we want its foundations laid solid on the Word of God, and its doors opened wide enough to receive within them all who love the Lord Jesus Christ. We hope to see it, with God's blessing, the Church of this land.

"Hoping, my dear bishop, that in God's providence you may be led to think as we do, and to cast in your lot amongst us, I remain, yours truly, "B. B. LEACOCK."

To those who knew Bishop Cummins most intimately it is needless here to say that he was very far from indorsing Dr. Leacock's position at that time. His whole heart was with the Church of his choice, within whose pale he had labored for so many

years ; and he still held firmly to the opinion that the Reformation so needed in the Protestant Episcopal Church *was to be accomplished within her fold.* To this opinion he held with consistent firmness, hoping against hope ; seeing each new year, as it dawned, the great wave of error encroaching farther and farther ; and as the years died, to find even men of hitherto moderate views swept along with the tide. With a heart full of sadness, but with all the force of his great eloquence, and the strength born of pure, deep love for the Church of which he was a chief pastor, and which he so longed to see cleansed of her impurity, he labored on, setting up his voice against the Romish errors, which, like the great arms of the octopus, were grasping the Church with a force not to be resisted. To those who have said that he ought to have fought the battle within the Protestant Episcopal Church, we have only to bid them go back with us to his ministerial life in Virginia, Washington, Baltimore, and Chicago, to listen, as year after year he preached only Christ and him crucified ! How, even in those days, when High Churchism had not brought forth its legitimate fruit of ritualism, he steadily opposed any thing that could be interpreted into sacerdotalism, or the holding of any such doctrine as baptismal regeneration. He taught from the pulpit and in private life that he was, in the fullest sense, a *Protestant* minister. He never failed to let all know his true position. Yet, coupled with this strong evangelical teaching, there was so much in him of the charity that "is kind," that those of entirely opposite views loved and respected him. No words were too strong to express his abhorrence of such teachings as were

heard regularly from many Protestant (?) pulpits, yet no one ever heard an unkind epithet from his lips. Earnestly absorbed in his work, he was only bent on doing the will of him who had chosen him for this work.

As the years rolled by, and the Gospel of our Lord and Saviour became more and more supplanted by the gorgeous ritual and offensive dogmas of Rome, Bishop Cummins was led to think that *there was but one way to act*. His whole nature was averse to strife, and he came to believe that for the sake of peace, as well as consistency, he must go out from the Church in which, twenty-seven years before, he had so solemnly promised to be a faithful minister! What a contrast from the days when the young deacon and presbyter took those vows! Then the beautiful but simple ritual of the Protestant Episcopal Church impressed all with its Scriptural simplicity and dignity. Now, the strange new "altars" and "super-altars," the "crosses" and "candlesticks," the "credence-tables," the genuflexions and crossings, the forms used in the celebration of the Lord's Supper, the Romish terms of "holy eucharist," the "holy sacrifice," "matins," "vespers," "mass," "chasubles," "maniples," "albs" and "birettas," "priests," and, worse than all, the avowed belief in the "real presence" and "baptismal regeneration," fills every true Protestant heart with sadness. Were one to have witnessed the scene in St. Andrew's Church, Wilmington, in October, 1846, and then slept, and awaked to see the pomp and show attending an ordination in New York, or any one of the cities of this great country in 1878, would they have believed it possible that it was the same Church?

The invitation to fill the pulpit of Trinity Church, Chicago, for several Sundays, had come from the vestry. The Rev. Mr. Sullivan was absent, taking his summer vacation, and the vestry and congregation naturally wished to have their former pastor fill his place. When Bishop Whitehouse learned of this invitation, on the part of the vestry of Trinity, he visited some of the members and urged them to revoke the invitation, saying: "A vestry had no right to invite a clergyman to fill the pulpit of any church in the absence of the rector, unless the bishop of the diocese approved of the clergyman invited." On learning of Bishop Whitehouse's opposition to his preaching in Trinity Church, Bishop Cummins wrote to the vestry declining to fulfil his engagement. On receiving Bishop Cummins's letter one of the vestry —and an influential man—wrote thus:

"CHICAGO, July 20, 1869.

"DEAR BISHOP: This morning I have yours of the 17th. You had not then received mine of same date. I trust that the explanations therein will prevail on you to fulfil your engagement as originally expected. One of the congregation was so indignant on hearing of Mr. W——'s letter and the bishop's course that he said 'he would leave the church;' but I satisfied him that seven-eighths of the vestry were right on the question, and would not release you on any terms from your engagement. I told him I thought he might expect to hear you next Sunday, though I could not say what your conclusion would be; but believed you had manliness enough not to relinquish a duty to our congregation because your presence was not desired by our bishop. I trust you will be here. Mr. H—— informed me yesterday that he had written you that the resolution of the vestry was 'for you to fill the

engagement.' The bishop wished the vestry to meet last evening, that he might appear before them. This Mr. H—— declined to do; but said if the bishop insisted he would convene the vestry Friday evening. The slip inclosed to you was published here in two papers. We shall not allow any such explanation from you to remain in the dark. Rev. Mr. Cheney wishes you to preach for him. I am happy to say that the people in this city, in and out of our Communion, are thoroughly awake to this matter. Press and people are with you. Our bishop is feeling the pressure, and is moving with all his energy to have his way. Now, my dear sir, do not, I pray you, desert us, but come and occupy Trinity Church pulpit. It is the wish of nine-tenths of your old parishoners, and they as well as myself will be sorely grieved and disappointed if you do not. . . . Matters are fast assuming a serious point. The deposition of Bishop Whitehouse will have to take place, or a disgrace will attach itself to our Church all over this Union, and cause us who are attached to its creeds and formulas—as understood by our venerated fathers —to hang our heads in sorrow and shame.

"The hands of the laymen are tied; but to you who are bishops belong the duty to right us. Who is a more fit person to move in this matter than yourself? I am to you a comparative stranger, and have no right to speak thus frankly; but my heart is full and I must utter the honest convictions of my mind.

"May God give you the light of wisdom to point out clearly your duty in the controversy going on in our Church, and strengthen you to act under the fear of the Lord and not of man.

"Yours truly, G. S. H——."

This letter was followed by one from Bishop Whitehouse, which we give *verbatim:*

"CHICAGO, July 20, 1869.

"*To the Right Rev. George D. Cummins, D.D., Assistant Bishop of Kentucky:*

'RIGHT REVEREND AND DEAR SIR: I am informed that on Friday evening last, by a majority of one of the vestry of Trinity Church, in this city, after a discussion lasting through two meetings, you have been invited to fill the pulpit of that church for certain Sundays during the absence of the rector.

"It has involved the direct issue before that body whether the earnest advice of the bishop should be followed, not to venture on this dangerous course; or whether, in defiance of that course, an invitation should be extended to you, which, with full knowledge of the facts, you have solicited.

"This is connected with a train of interference in my diocese—of official and personal attack on myself—which has largely tended to disturb its harmony and create vexed questions of springing bitterness.

"The aggression of last winter, against which a protest was raised in vain not only by myself but by the unanimous voice of the Standing Committee, might have an explanation of some weight in your esteem.

"This continued aggression of the present can admit of none. It has degenerated into incidents which subject you to imputations of malevolent feeling, as well as of the disregard of what is gentlemanly and courteous. The principles which are involved in this interference and aggression I mean to submit, as you are aware, for such adjudication by our peers as they may deem to be expedient.

"I have avoided, as far as in me lay, pursuing its issues through any personal altercation.

"I shall, under no circumstances, resort to any penal charges, how satisfied soever I may be that reasonable cause for the same may exist.

"I must content myself, in the name of God and his

Church, with entering my solemn protest against acts and temper so derogatory to the dignity of our office, our confiding brotherhood, the peace of the Church, and the well-being of the portion of it committed by the Great Head to my unworthy charge.

"I therefore hereby—as far as I can, to give it lawful and moral weight, and violating, I trust, no just claim of fraternal courtesy in the painful exigency so pertinaciously thrust upon me—do protest against your visiting my diocese to officiate in any manner within its bounds.

"And may the blessed and merciful Lord forgive us each for our mistakes or misdoings in these humiliating issues.

"Remaining faithfully yours in our common bonds,

"HENRY J. WHITEHOUSE, *Bishop of Illinois.*"

To this letter Bishop Cummins sent a simple statement, saying "that *several weeks before*, the vestry of Trinity Church had written to ask him to fill their pulpit in the absence of their pastor. That he had not for a moment supposed that Bishop Whitehouse would object to any bishop or presbyter preaching in Illinois; but that just as soon as he, Bishop Cummins, learned of the great opposition on the part of Bishop Whitehouse, he wrote to the vestry declining to fulfil his engagement. That members of the vestry wrote, urgently begging him to preach for them, as he had promised, and that finally Bishop Cummins consented to fill the pulpit of Trinity Church *one* Sunday." Accordingly he and Mrs. Cummins left Pewee Valley Friday afternoon, July 23d, reached Chicago the 24th, and the bishop preached twice on Sunday, 25th, for his old friends, and were the guests of one of the vestry. On Monday, 26th, they left for Boston.

The excitement and indignation manifested in Chicago was very great and widespread against the course of Bishop Whitehouse. He brought the matter before the House of Bishops at its next meeting; but the general feeling was so great in that body against Bishop Whitehouse's conduct that it was not even discussed. The months of August and part of September were passed in Cambridge, Mass., at the Divinity School of the Protestant Episcopal Church. The students were all away on their vacation, and the dean—the Rev. Dr. Stone—kindly placed two of the pleasant rooms at Bishop Cummins's disposal. There they spent several happy weeks, living in true European style, caring for themselves and enjoying the quiet and privacy of that beautiful place, with Dr. Stone and his family for their near neighbors. The second week in September they went to Manchester, Mass., where they were the guests of Mr. and Mrs. R. S——, whose exquisite country home was most fully enjoyed in the congenial society of their valued friends. Bishop Cummins went from thence to Baltimore, and then returned to Kentucky, where he was constantly engaged in his duties. He visited Maysville, Flemingsburg, Mount Sterling, Cynthiana, Paris, Harodsburg, Danville, Richmond, Lancaster, and Elizabethtown.

The latter part of October Bishop Cummins returned to the East. We find the following entries in his journal of official work:

"*October* 31, 1869.—Preached in St. Ann's Church, Brooklyn, in the morning; at night addressed a meeting in the

Church of the Incarnation, New York, in behalf of the Evangelical Education Society.

"*November* 7.—Preached in Emmanuel Church, Baltimore, and at night lectured in St. Peter's, in the same city.

"*November* 9, 10, 11.—At Anniversaries of the Evangelical Societies in Philadelphia.

"*November* 14.—Preached in the morning in Trinity Church, Washington, D. C.; in the afternoon in St. John's, Georgetown, D. C., and at night in Christ Church, Georgetown, and confirmed eleven persons."

The record of work during the winter was as usual a full one. During the summer Bishop Cummings received a long letter from his friend and brother Bishop Clarkson. We quote some portions of it:

"OMAHA, July 29, 1869.

"MY DEARLY BELOVED BROTHER: It is no doubt true that a fellowship in misfortune makes us 'wondrous kind.' Like you I had, for no good reason whatsoever, except fidelity in my duty to the diocese, fallen under the ban of our brother of Illinois, and for fifteen years suffered as patiently as I could under his misrepresentations and assaults. But entirely independent of the fact that we have both suffered alike, I think with all reasonable people that you have been very badly treated, and I rejoice that you had the courage to stand up for your rights. However, I think that he—Bishop Whitehouse—has entirely overstepped himself in his assaults upon you. The idea of charging *you* with 'malevolence' and 'want of courtesy' is so supremely ridiculous to all who know you that you need not be afraid of the judgment of all sensible men. I only write to you to beg you not to be worried about this painful business. I know how a sensitive and gentle nature like yours shrinks from such an appearance of quarrelling with a brother bishop, or with *any* one; but you

may be sure that every one who knows you, knows that you would not do injustice to a dog, much less to a fellow-man and a brother bishop.

"I am afraid that poor Cheney must go to the wall. And it is indeed a sad thing that an earnest, devoted, and successful minister of Christ can be trampled out of line by a man who has done more than any man in the American Church to defy its law. Nothing but the clemency and loyalty of the Illinois clergy saved *him* from trial in days gone by. I sometimes think now that it should be done in order to vindicate before the world the power of the Church over unworthy occupants of her highest seats. I think *he* should be presented for trial for *false teaching*. In this question of veracity between himself and Cheney, as to the latter's admission or non-admission of the omission of the words 'regenerate' or 'regeneration' there may be an opportunity of presentment.

"I received some time since Miss L——'s wedding cards, and now send her, though tardily, my hearty congratulations. . . . With much love to the family, and the deepest sympathy for yourself in this conflict, I am, as ever, your attached brother, "ROBERT H. CLARKSON."

Bishop Clarkson refers in this letter to the marriage of Bishop Cummins's eldest daughter, who on June 15th, 1869, was united in marriage to Thomas Chalmers Peebles, M.D., of Dublin, Ireland.

A letter received by Bishop Cummins from Bishop McIlvaine belongs to this period in the life of the former.

"CINCINNATI, August 25, 1869.

"MY DEAR BISHOP: I have not known where to address you since I last wrote, and said I had not seen any account of what new crime at Chicago had brought on you the new 'inhibition' of the Bishop of Illinois. Soon after getting home,

some ten days ago, I saw your account of the matter. The only thing I question about it is the expediency, in the excited state of things in Chicago, of your going to preach in C——'s church, or anywhere there. But *that* is no excuse for the extravagantly wrong and ill-advised course of the bishop. It would be most strange if he should bring such a matter before our House, and if he did, if any respectable number of bishops should side with him !

" I hope you will attend the meeting October 14th. Bishop Smith has written me that he will not be present. Dr. Whitaker is to be consecrated about the same time, and I believe in St. George's. Be present *then*, as I shall have to preside.

" I have just read an article in the *Church Witness* on the state of things in our Church, which I think is from you. *My sympathies are with it.* PERILOUS TIMES FOR OUR CHURCH ARE AHEAD AND NEAR. *I believe fully relief is needed, and rightly demanded for the consciences of our brethren, by some revision of the Prayer Book.* After *our* letter is not something MORE needed to give aid and countenance to some effort for some change ?

" It is not true, as the papers say, that I have prepared any thing ; but there is a ' multitude of thoughts within me ' about what *ought* to be done.

" Yours affectionately,

CHAS. P. MCILVAINE."

CHAPTER XXXV.

HOME LIFE.

"Therefore, whatso'er betideth
Night or day—
Know his love for thee provideth
Good alway.
Crown of sorrows gladly take,
Grateful wear it for his sake;
Sweetly bending to his will,
Lying still."

From the German of CHARLES RUDOLPH HAGENBACH.

AGED 47.

WE give extracts from letters written by Bishop Cummins at this time to his wife, that the reader may have a glimpse into his "home life," so soon to be broken up!

The first letter is dated:

"OAK LEA, October 12, 1869.

"I am at home again at dear Oak Lea! All is so lovely and sweet in nature that no words can tell how deep has been my longing to have you here. I left Paris at eleven o'clock, and reached the station here at 5.40 P.M. Dear G—— was there with 'Nellie' and the carriage to meet me, with a happy and smiling face. We drove home, but it was quite dark before we arrived at the house. The windows were all alight with their welcome, and darling L—— gave me a most loving reception. The house looked so bright with the lamps all lit and fires burning. Soon we had supper. The table and rooms

were adorned with our own beautiful flowers—heliotropes, geraniums, verbenas, etc., just like sweet L——'s thoughtful care and taste. Then we gathered around the fire and had a long talk of our journeyings, the church here, and many other things. G—— had to go up to Covington on the midnight train to meet Mr. T—— for a surveying excursion to do some work for the new bridge to be rebuilt at Cincinnati; so we sat up late. The place is in excellent order; most of the trees are yet green; some are turning—the black gum and dogwood, crimson; the sweet gum, yellow; and the maples on the south among the locusts are beginning to be tipped with scarlet. The flowers are still lovely; the geraniums in the rustic vase are splendid in size and beauty, the American hemlock is flourishing, and the wistaria and honeysuckle most luxuriant. The grass is still beautifully green on the lawn. I have been over to the church: it is a gem, and I am so glad it is so beautiful. I am going to try to have it finished by Christmas, and will take charge of it myself for the present, and give what the congregation can pay to an assistant. As I write I look out from the dining-room windows into the grounds, and the view is perfectly beautiful. The trees with their many-colored leaves are really gorgeous in their rich coloring. Oh! that you were here to enjoy it."

In a letter dated October 17th, 1869, written at Elizabethtown, he says:

"I wrote you last from Richmond. That evening I preached again, and the next morning at four o'clock rose to take the cars for Lancaster. We were behind a freight train, and were five hours going twenty-five miles! We reached Lancaster at ten o'clock, and went to the house of Colonel D——, and there had breakfast. Lancaster is a new post in our mission work in Central Kentucky, and we have only a handful of Episcopalians there, the chief of whom is Mrs.

P——, Colonel D——'s daughter. In the evening we held service in the Presbyterian church. I preached and confirmed one person. Most of the people there had never seen an Episcopal service before, and were not a little surprised at our vestments. The next day at seven o'clock we took the train, Mr. G—— leaving me at Danville station, and I went on to Louisville. I arrived at two o'clock, and found G—— awaiting me with your letter. He told me of his being sent to Covington to superintend the building of the bridge over the Licking River, and that he would have to remain there some weeks. This is a great responsibility for one so young, and shows how he has gained the confidence of Mr. T—— already. We will miss him sadly at home, though we ought to rejoice at his success. I dined at Dr. P——'s, and had a talk with him of Church matters. I learn that the feeling in some of the churches towards me is very bitter, and that they are making great complaints of my absence this summer and of my receiving payment. This seems the refinement of cruelty—to give me nothing to live upon, and then blame me for receiving enough to keep us from suffering! But God will overrule it all. I have no fears. I left Louisville at five, and reached here at seven. The church here is almost a cipher. I preached this morning, and am to preach again to-night.' I found a letter from Walter W—— here, asking me to hold a confirmation for him on the 14th November, if Bishop W—— will consent. Thank you for every word of those twenty pages! Such a balm to my soul when others treat me so bitterly! But I ought to rejoice at their persecution, for it is endured for *his* name's sake, and his precious truth's sake. I read it over after talking with Mr. ——, and it soothed me like sweet music. God bless you! I am most grateful to God on learning of your being able to walk so far and feeling so strong. Oh! that you may be fitted for active work in his Church in the future."

In another letter he writes :

"Oak Lea, October 26, 1869.

"I wrote you from Elizabethtown, and that evening preached again to a very full church. Yesterday I returned to Louisville, and after attending to some business took the train for Pewee Valley. I reached dear Oak Lea about dusk —the house was lighted up, and L—— and the Doctor ready to receive me. All looked delightful, and in the bay-window I found quite a little greenhouse. The Doctor had brought in the geraniums ; besides these there was your rustic vase, two baskets, and the Kenilworth ivy. The azalea is full of buds for winter blooming. L—— handed me Rev. Mr. Matlack's letter of October 13th, and after mature reflection and prayer I decided to accept the invitation. I wrote changing the time of my visitation to Versailles and Georgetown, as it will make no difference to Mr. V—— ; he will only have a longer time to prepare his class for confirmation. I inclose a sweet letter from Dr. R. Newton, and have accepted Mrs. S——'s kind invitation. I am so glad I can now see G—— in Covington. I want to look after his comfort and try to make him feel at home among our church-people. To-morrow I go to Louisville to attend the meeting of our Board of Missions, and will be occupied all day. L—— and the Doctor long to have you back, and send their warmest love."

Bishop Cummins's Annual Report for the year ending May 22, 1870 (see Report of Diocesan Convention of Kentucky, 1870), contains the following summary :

"Parishes visited, 58 ; confirmations, 38 ; number confirmed, 301 ; sermons and addresses, 211 ; baptisms, 83. In May, 1866, number of clergy in active parochial and missionary work was twenty-four ; May, 1870, the number is *thirty-five*. In May, 1866, the number of church buildings in

the diocese was *twenty;* in 1870, *thirty-five.* Number of rectories was *five* in 1866; it is now *nine.* The communicants then numbered two thousand four hundred; they now will fall little short of *four thousand.* In Southern and South-western Kentucky the renewed life is perhaps most gratifying. Now Henderson, Paducah, Hopkinsville, Bowling Green, Princeton, Eddyville, and the church in Fulton County are all alive and awake to their great work, and steadily advancing in strength and influence." "It would be most unreasonable to expect that our progress in a diocese like this should be rapid or in any degree commensurate with the growth of the Church in the new dioceses of the West and North-west. The tide of emigration passes us by, . . . while from our own diocese there is a constant movement of our people westward." "And yet the growth of this diocese within the past four years is such as to call for devout gratitude to God, and to incite us to renewed exertions for the future." "In Central Kentucky we need only additional laborers to secure rich returns to the Church. It will not be long before we shall have church buildings in Richmond, Lebanon, and Lancaster. In Northern and Eastern Kentucky there are encouraging tokens of progress. St. Peter's congregation, in Paris, is building a new church. The church at Georgetown is almost ready for service. The new mission chapel at Covington is open for divine services, while the parish of Trinity Church, Covington, is about to build a new church with a larger number of sittings to meet the demands of the city." "In the city of Louisville, Christ Church is about to be remodelled at a cost of twenty-five thousand dollars, and the new Grace Church, which has stood so long unfinished, is to be completed without delay. The Orphanage of the Good Shepherd, a home for orphan boys in the same city, is to be occupied this summer. A Church Home and Infirmary for the Sick and the Aged will, I trust, be the next great work of charity to be inaugurated in that city."

At this time Bishop Cummins received the following letter from his valued friend Governor Stevenson, of Kentucky:

"EXECUTIVE DEPARTMENT, FRANKFORT,
November 20, 1869.

"MY DEAREST BISHOP: Next to the approval of his conscience in the attempted discharge of official duty, nothing can be more grateful to a public servant than the approbation of those *he loves*, and in whose candid judgment he can safely rely.

"In this spirit I cordially thank you for your warm, affectionate, cheering sanction of my late Thanksgiving proclamation. The last paragraph gave great offence to the Jews, and the Cincinnati *Commercial* thought proper to indulge in a harsh criticism. How touchingly dear, then, to the heart of a genuine Episcopalian, under such circumstances, is the approval of his bishop, and especially when that bishop is a warm, devoted, personal friend! If the paper have no other merit, it was sincere, at least, in all its utterances.

"In these days of demoralization and degeneracy what can we hope for if the Christian soldier dishonors his leader by being either afraid or ashamed to uphold his standard with the priceless, blood-stained tenets emblazoned upon its radiant folds? To have proclamations read in Christian churches by God's ministers announcing a day of general thanksgiving for unnumbered blessings and mercies from on high, with an omission of the *atonement*, as the crowning gift of them all, strikes my mind as a paradox. Nay, more, it is downright Christian cowardice, only equalled by Peter's denial of his Master. I pray God that no such sin may mark my administration. I am pained to see even in the Church of Christ that policy prevails over principle in commending silence where Christian fealty demands loud protest against incipient errors and unwarranted innovations.

"But I did not sit down to weary you, but merely to thank you for your cheering words in my delicate and difficult position of official responsibility.

"I want if possible to be in Louisville on the 2d, at the missionary meeting, not to speak, but merely by my presence to testify my approval of *your course*, and the great cause of Protestantism, against dangerous and alarming assaults upon 'the truth as it is in Jesus.' With kind greetings to your family, believe me, dear bishop, sincerely and affectionately,

"J. W. STEVENSON."

We give below, *verbatim*, a letter from Bishop McCoskrey, of Michigan, received by Bishop Cummins after his short visit to the East :

"DETROIT, November 29, 1869.

"MY DEAR BISHOP : At the last meeting of the House of Bishops, in New York, the unpleasant relations between you and the Bishop of Illinois were brought to our notice. It was done in the most delicate manner by the Bishop of Illinois. Your name was not even mentioned nor a single word of unkindness uttered. Of course we had no power to settle or dispose of this case. As a House we refused to hear it.

"Meeting together for a few minutes simply as bishops, without even hearing the case, it was unanimously resolved that the whole matter be placed in my hands, with the wish and hope that I could, by the blessing of God, bring you together as Christian brethren, and reconcile all your difficulties and misunderstandings.

"My dear bishop, I felt deeply the kindness and confidence of my brethren, and thought if I could only be successful I should never cease to give thanks to God. But, dear bishop, I have no power, and I can only approach you as followers of Christ and rulers in his household. As such I write to you, and ask you in all kindness and affection, can-

not I heal up the wounds which have been made, and remove, so far as possible, the injury which has been done to our beloved Church ?

" I think that a very few Christian concessions on your part, and also by the Bishop of Illinois, would accomplish the result.

" I do not wish to go into the merits of the case without an agreement that each of you would abide by my decision. Any other course would widen the breach. But I think that if you would meet me, as Christian brethren and bishops, and simply express regret to each other for all that has occurred —all this to be kept to ourselves—and simply say in a little note that all the difficulties between you have been adjusted, why, my dear bishop, it would send a thrill of joy into a thousand Christian hearts. Then let us go into the house of the Lord together and join in offering the sacrifice of prayer and praise to God. My dear bishop, who can estimate the power such an act would have on the hearts, not only of God's children, but upon a sinful world ?

" Most affectionately your brother in Christ,

" Samuel A. McCoskry."

Bishop Cummins's reply :

" Pewee Valley, Ky., December 4, 1869.

" My Dear Bishop : Yours of the 29th ultimo is received. I appreciate the kind spirit of your letter, but I think you have failed to place the issue between Bishop Whitehouse and myself upon its right basis.

" I have no personal controversy or quarrel with the Bishop of Illinois, have never been a party to such a controversy, and my whole nature shrinks from any such thing.

" The difference between us has its basis in questions far more vital and important. It is a question involving great

principles and rights affecting our freedom as bishops set for the defence of the Gospel.

"I went to Chicago in February, 1869, at the invitation of one of the rectors of that city to deliver an address in behalf of the Evangelical Education Society; a society that seeks to educate young men for the ministry of the Protestant Episcopal Church, and of which I am a patron.

"The Bishop of Illinois opposed my going into his diocese for this purpose, and protested against the 'intrusion' and 'aggression' within his jurisdiction, and induced his Standing Committee to unite in such a protest.

"This at once raised the question of my right to make such an address within the jurisdiction of another bishop, and to this question I could give but one answer. The canons of our Church forbid any bishop exercising any *Episcopal offices* within the jurisdiction of another without his consent, but limit the prohibition to official acts. But for a bishop to claim the right of forbidding any of his brethren speaking within his diocese in behalf of any lawful object, is an assumption of power that will never be allowed or submitted to.

"I felt then compelled to go to vindicate a right thus denied and impeached.

"I did not go acting upon my own individual judgment. I went as the representative of all who are associated with me in the society in whose behalf I was to appear. I went supported by the expressed opinion of two of our oldest and wisest bishops. These bishops, with others, have been in the habit for many years of speaking in behalf of this society and others kindred to it, within the jurisdiction of bishops differing from them in sentiment, and yet no one heretofore has questioned their right to do so, or raised any opposition to their so doing.

"Indeed, I have made addresses in the diocese of New York, both before and since the delivery of my address in

Chicago, with no word of protest from the bishop of that diocese. Thus much for my visit to Chicago in February last. In July I was invited by one of the wardens of my old church there to preach in the absence of the rector. Surely nothing could have been more appropriate than that I should occasionally minister to a congregation once so closely bound to me.

"But even to this the Bishop of Illinois objected, and sought strenuously to induce the vestry of the church to deny me access to their pulpit upon the ground of my having committed the 'aggression' of the February preceding. This was indeed a severe blow aimed at my reputation by the Bishop of Illinois, and had he succeeded would have inflicted serious injury upon me. The vestry of Trinity Church, however, refused to yield to his demand, and I officiated, at their request, to my former flock.

"You will see, my dear bishop, that the controversy between Bishop Whitehouse and myself is an official and not a personal one. He has made claims that will never be allowed by many of his brethren. And if I have violated any of the canons of the Church, or committed any 'aggression' upon the rights of another bishop, the matter must be adjudicated in the courts of the Church, and not by personal arbitration. No man will go farther than myself in a matter of personal courtesy, but in this instance all personal considerations are nothing in comparison with the great principles at issue.

"Thanking you for your kind consideration, I am most faithfully yours,

"GEO. D. CUMMINS,

Assistant Bishop of Kentucky.

"RIGHT REV. S. A. MCCOSKRY, D.D., *Detroit, Mich.*"

Soon after the above letter was written by Bishop Cummins he received the following from his friend Bishop McIlvaine :

"CINCINNATI, December 8, 1869.

"MY DEAR BISHOP: I received your letter of the 4th, yesterday, with that of Bishop McCoskry inclosed, and your answer. The former I return, as you will need to keep it. The latter I think *just the thing*. . . . I cannot but think that we Evangelical bishops are put in a very questionable position before the Church by being selected and made to look like a 'Committee of Vigilance'—and if *we* are to seek discipline on bishops because we have promised to 'drive away all error,' etc., why should not presbyters who have promised the same thing seek discipline on presbyters? The cases in New York are vastly stronger than any among the bishops. Why should not Cotton Smith and others in New York present, or seek to get presented, such men as Dix, Ewer, and Morrell, etc.?

"But what times are these! *We* probably will outlive the Church of England—as established—and see it divided!

"Yours very affectionately,

"CHAS. P. MCILVAINE.

"RIGHT REV. GEO. D. CUMMINS, D.D."

CHAPTER XXXVI.

WORK OF 1870.

"No life
Can be pure in its purpose, and strong in its strife
And all life not be purer and stronger thereby.
The spirits of just men made perfect on high—
The army of martyrs, who stand by the throne,
And gaze into the face that makes glorious their own
Know this surely at last. Honest love, honest sorrow,
Honest work for the day, honest hope for the morrow—
Are these worth nothing more than the hand they make weary?
The heart they have sadden'd, the life they leave dreary?
Hush! the sevenfold heavens to the voice of the Spirit
Echo: 'He that o'ercometh shall all things inherit.'"

OWEN MEREDITH.

AGED 48.

IT has been before said that the winter of 1869–70 was the last spent by Bishop Cummins in his own home. In May, 1870, "Oak Lea" was sold, and he and his family removed to Louisville. The trial of removal from his home was the heavier because of the offer made by the Diocesan Convention, through the influence of friends, to purchase "Oak Lea" as a permanent Episcopal residence. This offer, however, came too late.

The spirit of persecution did not rest. Bishop Cummins had, through his own exertions, raised money among friends in the East to complete the tasteful church in Pewee Valley. The rector having

resigned, the bishop wished, for a time, to take charge of the parish until he could find a suitable pastor. Before the little congregation occupied their church, service was held in a small school-house a mile distant. Bishop Cummins was kindly invited to occupy the Presbyterian church in the evening, a large and tasteful building. This invitation was accepted, but the senior warden of St. James's Church —a High Churchman—objected to this, and wrote a letter of complaint to Bishop Smith. The following is Bishop Smith's letter to Bishop Cummins :

"FRANKFORT, KY., December 31, 1869.

"MY DEAR BISHOP : I have just received a communication from Mr. V——, senior warden of St. James's Church, stating the facts, in a very friendly manner, of certain services of yours in the Presbyterian church, which he and others hold to be in violation of canon 12, title 1, sections 4th and 6th.

"No one can doubt but what you put a different interpretation upon it, fully purposed, as becomes our office, to set an example in all such cases.

"It has been a rule with me, and I write respectfully to inquire whether it would not be wise and well for you in this case, for the sake of peace, to accept a more stringent interpretation than your own, and not even seem to be irregular.

"Praying for peace, harmony, and good-will, I remain, my dear bishop, very truly your friend and brother,

"B. B. SMITH.'

To this letter Bishop Cummins sent this reply :

"PEWEE VALLEY, January 1, 1870.

"MY DEAR BISHOP : I am truly grieved to find 'the senior warden of this parish and others' have taken excep-

tion to my officiating in the Presbyterian church in this place, and have charged it to be a violation of the canons of our Church. The simple facts in the case are these. Desiring to do all the good in my power when at home, I have felt desirous of having a second service on Sundays, in the evening, when I might preach the Gospel to the whole community. The building used for our services is very uncomfortable, unsupplied with lamps, and is very difficult of access to most of our own church-people ; so that for several years the service has been held there only in the morning. A night service there would be almost out of the question and useless. On the morning of Sunday, November 21st, I received, through one of the vestry, an invitation to occupy the Presbyterian church at night. I accepted the offer gladly, and announced that I would hold a second service in the Presbyterian church in the evening, requesting our own church people to bring their Prayer Books. They came, the senior warden among them, and the full evening prayer was read with the responses, the Rev. Dr. Chapman, of our Church, assisting me in the services.

" On Sunday last I officiated in the usual place for our own worship, made the same announcement to the people, and conducted the service in the evening at the Presbyterian church in the same regular way. If our own new church edifice had been completed I should have occupied it, with the consent of the rector. As to violating any canon, I should have been most deeply amazed had any one suggested such a thing. The second service was a service for the parish ; the announcement was made in the presence of all the members of the vestry who are in the parish ; they raised no objections, but all came and took part in the services. I conducted service as it is always conducted in our churches, and preached the Gospel as earnestly as it is in my power to do. Now what is the meaning of this charge against me by the senior warden of the parish of violating the canons of our

Church? The canon requires the permission of the vestry to the officiating of any minister within their parish when there is no rector. But is the complaint 'that I ought to have asked and obtained the permission of the vestry before making the announcement' kind? Surely this seems a harsh demand. If, even as a bishop, I could not make such an arrangement for services, was there not much in our relations to each other to cause the vestry to overlook this technical offence, if it *be* an offence? I hold the relation to them of a chief shepherd; my home is in their midst; I have served them often and cheerfully; I have aided largely in the effort to build their new and beautiful church; my desire in holding the second service was to do good to the parish and community. Is it generous thus to demand of me a compliance with a canon that under all the circumstances seems humiliating to one in my office and position? In my own judgment the Church never designed to place her bishops in such a painful position. As the case now stands, before preaching again anywhere within the nominal bounds of this parish, I must go and ask permission of the five persons forming the vestry, and if they forbid it, I cannot preach the Gospel anywhere in this valley—not even in my own house—save in the old Methodist church—now a school-house—where the regular service of the parish is held on each Sunday morning. Surely, my dear bishop, there are other and higher canons, divine and not human, which ought to have been consulted ere the charge was laid against me of violating canon 12, title 1, section 6, in the honest effort to do my Master's work.

"I am, most faithfully yours,

"GEORGE D. CUMMINS.

"RIGHT REV. B. B. SMITH, D.D."

In a letter dated Henderson, Ky., March 27, 1870, Bishop Cummins tells, of his "preaching Sat-

urday night, and making an address in behalf of Diocesan Missions ;" "of preaching again Sunday morning, and again Sunday night to a dense throng, many of them standing." "I confirmed," he writes, "a class of nineteen persons, and expect to confirm two persons to-morrow. Many were men, and from the very best people in the community ; and now, after confirming these two persons, my work for this visitation is done in Henderson—lasting several days. I trust it has been a faithful work, certainly it has been a *steady* one, for I have preached *seven* times during my sojourn here, and five times in Owensboro, baptizing four infants, administering the communion, and confirming twenty-two persons. Late as it is, I could not go to my rest without communicating with you in this quiet way. My earnest prayers will be offered for God's benediction upon you and my dear children this night."

From the same place he writes, March 28, 1870:

"This is a morning of perfect beauty and brighness after the rain, and my thoughts turn to dear Oak Lea as I think how it must look under this bright sunlight. I remember, too, with sadness that I turn my face again towards the South-west this evening, and journey farther away from home. But duty calls me, and there is work for God to be done there, and so I go with a cheerful spirit. This morning I received a note from Mr. C——, telling me of a number to be confirmed and baptized at Caseyville.

"I have read in the *Episcopalian* with intense delight and interest a reply to Bishop Potter's 'pastoral,' by one of the 'nine bishops :' it is from Bishop Alfred Lee, and is most *admirable* and *unanswerable*. Do read it carefully. I send

you a few lines from a poem by Owen Meredith. They are to me very fine, and I think you will enjoy them with me: they express so beautifully the blessedness of the effort to do good to others; to elevate and bless our fellow-men. But I must conclude my letter. My fervent prayers are ever offered up for you, and it is an unspeakable comfort to commit you to God. May he ever abide with you. Love to my dear children."

In the same letter he thus writes, out of the fulness of his great heart:

"I have been intensely interested in reading the 'American Convent.' I can only exclaim, after reading the story of the system of deceit, fraud, treachery, immorality, and apostasy from God, 'How long, O Lord, just and true, how long?' I feel like devoting my whole life to the exposure of the 'mystery of iniquity,' and fervently thank God that I have been able in some feeble way to warn men against the insidious approaches of the awful iniquity in *our* Church! Oh! that he may break the power of this fearful tyranny over the souls and bodies of our fellow men and women."

His next letter is from Caseyville, and is dated:

"CASEYVILLE, KY., Tuesday Night, March 29, 1870.

"I am writing to you from this far-away, isolated point on the Ohio River, and have had some strange and novel experiences. Before I left Henderson I conversed with some of the vestry concerning the interests of the Church, and the results have been good. The steamer was due at five o'clock, but it was eight before we got off. I was told the boat reached Caseyville at *three o'clock* A.M.! Mr. C—— met me and took me in his boat up a creek to his house. Mr. C—— and his brother own coal mines here. They have a village

near them of the miners and their families, and employ one hundred and twenty men. Though living remote from civilization they are refined people and most kind. Mrs. C—— has two little daughters, twins, named Faith and Hope. This morning after breakfast Faith came with some wild flowers to my room to give me. At twelve o'clock we started in the little steamer for Caseyville, and at 2.30 we had service in the Presbyterian church. It was filled. I read the service, baptized four adults and one child, preached, confirmed ten persons, and addressed them. And this in a place where we never had a service before. Bishop Smith was at Mr. C——'s father's house in 1837—thirty-three years ago—but held no public service. To-morrow I go at eight o'clock several miles to baptize and confirm in private an old gentleman who is ill, then hold service again at 2.30, and also the next day at 10.30 o'clock, and administer the communion, and the same evening take the boat for Uniontown, reaching there at one or two o'clock *in the morning!*"

In another letter, written March 31st, he says:

"I have never worked harder in my life, being alone, and such constant services. I feel very weary with this long-protracted and steady work. Yesterday I went four miles further up the creek in the boat, and then rode some distance to a log-cabin, desolate in the extreme. Here out of a tea-cup I baptized the old man, and then confirmed him! We got back at twelve o'clock, and at 1.30 started for Caseyville, and at 2.30 held service and preached again. We reached Mr. C——'s at five, and I would have gone to bed early, for I was very tired, but four of the miners came to talk with me, and they stayed until nine o'clock. They are Englishmen, and were very glad to be present at the services of the old Church again. This morning at 10.30 I hold service and preach; baptize adults and children, confirm, and

administer the communion. Then I must wait until six P.M., when I take the steamer for Uniontown, and reach there at *twelve o'clock to-night.* I feel that I am doing my Master's work, and this ought to cheer me."

From Fulton County he writes, May 2, 1870:

"I am here far off in the country, in a quiet farm-house, surrounded only by trees, and with no sounds save the songs of birds that make the woods ceaselessly melodious. Saturday evening I held service and preached. Sunday morning dawned brightly and beautifully, and early the people began to gather from all the surrounding country from a distance of ten miles. The church was filled, and all the grounds around. It was a striking scene, and a primitive one. After the services the people were dismissed to eat their dinners—which they had brought in baskets—in the woods; and were again summoned at two o'clock to service. Mr. C—— and Mr. P—— read the service and I preached. At eight o'clock we had a third service, and I confirmed Rev. Mr. P——'s son. I was very much impressed with the good work this mission is doing among this plain uncultured people. The school is training the young to love our Services; and the chapel service will gradually bring them to love our Church. This morning is most lovely, and the birds are singing on every side. This afternoon Mr. C—— drives me into Hickman, nine miles distant, where I am to stay until Wednesday. This bright beautiful weather brings before me Oak Lea in its spring dress, and then I think of our future home, where it is to be, and try to leave *all* in the hands of God. I am anxious to hear of ——, and whether he got off to Chicago, but more anxious to hear of your own inner life, and whether God in his great mercy has granted you relief from your great sorrow. Grace, mercy, and peace from God our Father and Jesus Christ be yours!"

A farther glimpse is herewith given of a bishop's life in the out-of-the-way nooks of a western diocese:

"HICKMAN, May 3, 1870.

"I am sitting in my room in this little town, not thirty yards from the great and majestic Mississippi, which is rolling on most rapidly, impressing you vividly with its great force. I am at the hotel, as Mrs. H——, with whom I always stay, is in the East. The town is built on the river bank, which is gradually being washed away. On the hill is a Baptist church, where we hold services, bare and forlorn. It is dreadful to think of people permitting a *house of God* to be in such a condition, and argues a low sense of reverence for sacred things. Mr. C—— drove me into town yesterday, and I enjoyed the *trees* richly. What a contrast to turn from the purity and delicacy of God's works to those of men! Is it wrong thus to shrink from all that is coarse and unrefined, I often ask myself. Is it shrinking from going among those to whom our blessed Lord ministered chiefly? I trust not. I do try to preach the Gospel to them earnestly. I preached last night, and again this morning, baptized an infant, and administered the Lord's Supper. To-night I preach again. To-morrow go to Fulton Station, Thursday to Mayfield, and Friday to Paducah. Last evening I was sitting in my room at the hotel and the servant came in—a young Irishman—and said, '*My Lord, supper is ready!*' Would not his lordship of —— have been *delighted* with the greeting!

"You will never know how the life I now lead binds me to my home. How I recur to it in thought as to an earthly paradise. It would be a terrible trial to me to have no home to return to, after all my weary wanderings and heart-soreness. May we think thus of our Father's house of 'many mansions,' and seek to ripen in meetness day by day for it, and for companionship with its blessed spirits! *How many*

are there, dear to us, who love us still, and will rejoice to welcome us to their heavenly home !"

From Fulton Station, Ky., May 5th, 1870, he writes :

" I am almost beyond the reach of civilization in this out of-the-way place, on the border line of Tennessee, and emphatically *in the woods*. I have now reached the very farthest point in my journeyings, and to-day turn my face northward, beginning my slow progress towards my home. I visited, while at Hickman, two old ladies, members of our Church, eighty and eighty-three years of age. One is insane, the other very feeble. They are very poor, and I shall write to Dr. R—— to try to get the insane one into the asylum at Hopkinsville, and will raise money for the relief of the other. At six we arrived here. I preached to a roomful of rude, rough people. I had a little table before me ; on it I put my hat, and my sermon *on it*, and thus I preached ! Children were running about laughing during all the service, and one of them came up to my table, while I was preaching, to get some water ! Oh ! it was primitive indeed !"

" MAYFIELD, KY., May 6.

" I reached this place at one o'clock yesterday. It is a neat little town of twelve hundred inhabitants. We held service in the Presbyterian church, and I preached to a large congregation. We returned to Mr. T——'s, where I am staying, in a severe storm of thunder, lightning, and rain. I have preached twelve times in eight days, and am oftentimes very weary ; still, thank God, I am well. I am trying to do God's work earnestly, and to bear all sacrifices patiently. Pray for me continually that I may not ' grow weary in well-doing.' "

From Paducah he writes :

"Your beautiful description of Oak Lea makes me long inexpressibly to get back to my home; but I must, with you, try to wean myself from it, as it is so soon to pass from us. It seems a strange history, and I do not care to dwell upon it for my own soul's good. I prefer to commit this, and all our interests, into the hands of our loving Heavenly Father, believing that he has some purpose of love in all these, to us, inexplicable trials. His mercies have been so great and unspeakable in the past, that I cannot doubt his loving-kindness for the future. Last night we held service, and I preached to a large congregation, and to-morrow I preach twice and confirm. I have just read your comforting letters after waiting so long for them. G—— is now in Chicago. I pray God to prosper him, and raise him up friends! I am charmed with the programme of the 'Evangelical Alliance,' and am glad to be associated with it. I see Dr. W——'s name (of Calvary Church) is on it: this is a cause of rejoicing. I think your advice about Frankfort very wise. I do not think any thing will come of that matter. *Any* change would give me more work, more care and anxiety. I should greatly prefer a home at Pewee Valley to any part of Kentucky, but I am willing to leave our future *entirely* in God's hands. May all our ways be ordered by him alone!"

In January of this year Bishop Cummins received the following letter:

"DIOCESE OF OHIO, KOKOSING, GAMBIER,
January 25, 1870.

"RIGHT REVEREND AND DEAR BROTHER: A letter from Bishop McIlvaine, received to-night, requests me to invite you in his name to deliver the Baccalaureate sermon at our next Commencement. I add my own request very earnestly to his, and can also assure you it will be very agreeable to the senior class.

"I hope nothing will interfere with your compliance with our wishes; and Mrs. Bedell and I shall hope for the pleasure of your company at Kokosing—the long anticipated visit!

"Sincerely and affectionately your brother,

"G. T. BEDELL."

The next letter from Bishop Cummins is written from Gambier, and is dated,

"*June* 25, 1870.—Through God's great goodness I am here safe, after a day of much suffering from the intense heat and dust. Bishop B——'s carriage was at the station awaiting *you* and me! On reaching his charming home I found both him and Mrs. B—— at the door to receive us. They expressed *great regret* at not seeing you. I can scarcely give you a definite idea of Gambier. It seems one wild succession of wooded hills and deep valleys, with a beautiful stream —the Kokosing—flowing through them. The bishop's home is an elegant one, built of hewn and dressed stone, and fitted up most tastefully. The heat among these high hills is intense, and no prospect of a change.

"*June* 27.—The service at the chapel began at 7.30, and I preached my sermon. The congregation was large. The graduating class sat in front, and rose at the close of the sermon when I addressed them. I think the sermon was calculated to leave an impression upon the minds of the class not soon to be forgotten. This morning I went over to the Theological Seminary with the bishop, to hear him examine his class. He is the Professor of Pastoral Theology, and lectures during the winter. To-night there is to be a meeting of the two literary societies in the college at the Hall, and we are all expected to attend. I take tea at President Tappan's, with the bishop and others, and go from there to the exercises of the societies. The heat is too great to enjoy any thing.

"*Gambier, June* 28.—I have just returned from an examination of the theological students at the seminary that lasted from nine o'clock until half-past twelve. I felt an intense interest in hearing the examinations by the professors of the classes, as all the vital questions now agitating our Church came before them. The professors here are all thoroughly Evangelical men, and it was most delightful to listen to their questions; they brought out all the distinct doctrines of the Gospel, and views of our Church as held by Bishop McIlvaine. And yet at this very time examinations are going on in New York which teach almost exactly the opposite! I expect to leave here Thursday afternoon, and hope to reach home Friday evening."

In the summer of 1870 the rector of St. Peter's Church, Baltimore, preached a sermon upon the occasion of the congregation worshipping for the first time in their new and beautiful edifice.

We quote a passage from the sermon:

"The Rev. George D. Cummins, D.D., was elected as the *fifth* rector of St. Peter's Church, and his ministry began in September, 1858. In July, 1858, less than half of the pews in the church were rented, and not all of them occupied. During his ministry the church was filled to overflowing, and the corporation of St. Peter's was never in a more flourishing condition, in every respect, with regard to its temporal and spiritual interests. At the end of two years of his ministry as rector of St. Peter's the vestry attempted to sell the church, and actually bought a lot near the Eutaw House, on Paca Street, for the erection of a new edifice, which was greatly needed. This enterprise was arrested by questions of law, and by the want of entire unanimity, as under the ministry of Dr. Atkinson—now Bishop Atkinson, of North Carolina.

"Dr. Cummins, as one of the most eloquent and stirring

preachers of the Episcopal Church, was a burning and shining light in our midst. For five years, as rector of St. Peter's, he was abundant in labors. There were baptized by him in that time, 136 ; married, 64 ; confirmed, 217 ; added to the communicants, 310 ; burials, 82 ; contributed to Church purposes, $22,058.

" In August, 1863, Dr. Cummins resigned the rectorship of St. Peter's, and after being rector of Trinity Church, Chicago, for a few years, was elected Assistant Bishop of Kentucky in the spring of 1866. In that office he is known as not only one of our most eloquent divines, but as one of the boldest and most honored defenders of the doctrines of the Reformation and of the Protestantism of the Episcopal Church."

A clergyman of the Protestant Episcopal Church wrote from Gambier of the Baccalaureate sermon preached by Bishop Cummins, and of his visit to that interesting place thus :

" At the close of the sermon the graduating class came forward to receive their charge, which was delivered with great earnestness, simplicity, and affection. We shall indulge in no other eulogy on the bishop's effort than to say we are looking forward with intenser interest and anticipation to the feast of Wednesday morning, when we are to listen to the ' ordination sermon ' from the same eloquent lips which have so enchained us to-day. We have reason to know that Bishop Cummins is as highly delighted with all he sees at Gambier as we are with him."

CHAPTER XXXVII.

VISIT TO NEW YORK, AND CONFERENCES.

"Not myself, but the truth that in life I have spoken—
Not myself, but the seed that in life I have sown,
Shall pass on to ages—all about me forgotten,
Save the truth I have spoken, the things I have done."

BONAR.

AGED 48.

DURING the months of June, July, August, and into September, we find a continuous record of Episcopal duty through the northern part of Kentucky. In September Bishop Cummins and his wife left Pewee Valley for Chicago, and on Sunday, 18th, he preached in the morning at Christ Church, and at night at Trinity Church, and on September 25th, he preached in St. James's Church in the morning and at night at Trinity Church in the same city.

"*October* 2.—Assisted at the Memorial Church, Baltimore, in the morning in the communion, and at night preached in the same church.

"*October* 9.—Preached in the morning at Ascension Church, Baltimore, and the evening of the 10th in the new St. Peter's in the same city.

"*October* 16.—Preached in the Church of the Atonement, New York, in the morning, and at the Church of the Incarnation at night.

"*October* 18.—I preached the sermon at the anniversary of the Evangelical Knowledge Society in the Church of the Holy Trinity, New York.

"*October* 23.—Preached in the Memorial Church, Baltimore, in the morning, and at night at St. Peter's Church, in the same city."

Bishop Cummins remained in New York some time, the guest of Colonel and Mrs. D——. While there the evangelical clergy met to confer with him, at the house of Colonel D——, respecting the position of the party, and their action in the coming General Convention, which was to meet in Baltimore, October, 1871.

While there was entire unanimity among them—there were present in all about thirty-six, chiefly clergymen—no action was taken, but a memorial was agreed upon, to be presented to the Convention, asking for liberty of action in certain things.

Bishop Cummins returned to Kentucky, October 25th, 1870. From there he writes to his wife:

"LINDEN HOME, PEWEE VALLEY, October 28, 1870.

"I am once more safe in our darling child's home, having been brought to the end of my journey safely by the loving kindness of our Heavenly Father. I was detained by an accident on the Marietta Railroad. L—— met me at the door, with our own precious Maude in her arms—his little granddaughter, born July 20th, 1870—so plump, and sweet, and merry! You may imagine my joy at seeing her, and taking her in my arms once more! She has the gentlest, most tender look out of her eyes, and is so perfectly lovely and good that she seems to belong to another and better world than this. It is sweet to listen to her soft 'Coo,' in

response to the slightest notice taken of her. She is indeed God's precious gift to us all. The place is looking very nicely, and the house is as tasteful as it can be. T—— has a number of fine flowers in his office window. L—— has cared for me as *she* only can. I leave to-morrow for Maysville."

"FLEMINGSBURG, KY., November 1, 1870.

"This is a morning of rare beauty. I wish I were by your side to breathe the pure mountain air that comes in at the west window at the cottage! I have a long ride of *thirty-two* miles in the stage to-day to Mount Sterling. I leave at eleven o'clock, and do not reach Mount Sterling until eight to-night."

MOUNT STERLING, November 2.

"The stage at Flemingsburg was delayed two hours in starting. We left there at one o'clock and rode through a beautiful country. Mr. C—— met me twelve miles from Mount Sterling, and I had a moonlight ride through these high hills of Eastern Kentucky. We are *twenty-two* miles from the nearest railroad. This town is in the midst of the finest scenery, and a railway is projected to Paris. To-night I hold service in the Methodist church, and to-morrow go to Paris. If the church there is ready for consecration, I will hold that service on Friday; if not, I will go to Cynthiana and return here for Sunday."

"CYNTHIANA, KY., November 4, 1870.

"Mr. C—— drove me to Paris yesterday, a distance of *twenty-two* miles. I found the church not ready for consecration, so came here. I am to hold three services here, and preach each time, and to-morrow return to Paris to spend Sunday, 6th.

"*Friday night.*—This has been a busy day with me. I have held service and preached twice, and had a baptism in the after-

noon. I have preached six times since Sunday morning last, travelled parts of three days in stages and carriages. I have been received everywhere with the greatest kindness and respect, and listened to with apparently deep interest. The people in these parishes are generally unacquainted with the troubles in our Church. Very few of them take any Church paper, and know but little of the controversies in which I have been engaged. I am sure your visit to dear mother [Mrs. Balch] will be a great comfort. It is precious to be able to guide and comfort and minister to others, and I pray that we may grow daily in grace and likeness to our Master. That passage in scripture and in one of our collects is often in my mind, 'Purify ourselves even as he is pure.' What a model and incentive! May he help us in this life-long struggle with sin, and sanctify us by his grace and Holy Spirit! God be with you! 'Mizpah.' The Lord watch between thee and me, when we are parted one from the other!"

From "Linden Home," Pewee Valley, November 8th, Bishop Cummins writes:

"I went into town this morning and saw Dr. P—— about some church business, and dined with him. Rev. Mr. B—— and Rev. Mr. G—— were there to meet me. We talked about our meetings in New York, the Conferences, and the state of the Church. Rev. Mr. T—— has gone back to the Methodists. You will remember he told me of his terrible servitude under Bishop ——. I went over this afternoon to look at the church, and like it very much. I go into town this evening, stay all night at the hotel, and take the early train in the morning for Harrodsburg. Friday I go to Lebanon, and Saturday to Danville."

The letters before us, written from November 9th to the 24th, are filled with a record of constant labor,

going rapidly from place to place, preaching almost every day. In one Bishop Cummins says :

"I have preached seven times since Thursday—I write on Tuesday, November 22d—baptized and confirmed several times, and administered the communion. My life is a busy one, and I am often very weary, but I trust good has been done for my Master."

In October his sermon preached before the Evangelical Knowledge Society, in the Church of the Holy Trinity, New York, was published. It was entitled "The Bible Doctrine of the Lord's Supper, a Contrast to Modern Errors."

On the 28th November Bishop Cummins left Kentucky for Baltimore, and on the 1st December he returned to New York, where he spent some days. On Sunday, 4th December, he preached twice in the Church of the Incarnation, and assisted in the administration of the communion. On Monday night, December 5th, he met again the clergy who were like-minded with himself at Colonel D——'s, and they had an earnest conference for several hours. Among the most prominent of these brethren were Rev. Dr. John Cotton Smith, Rector of the Church of the Ascension, and Rev. Stephen H. Tyng, Jr. There were about thirty-five clergymen at this conference. At these conferences the project of establishing a new Episcopal Church was fully discussed, and there was scarcely a dissenting voice as to the *great need* of such a church, and the probability of the co-operation of the laity if the General Convention denied them what they asked. The great difficulty in the way was the necessity (as they then believed) for three

bishops to legally organize and establish a new Episcopal Church. This difficulty was soon entirely removed, when the "Old Catholics" of Europe were fully recognized by Episcopal Churches, although they had had but *one* excommunicated Jansenist bishop to consecrate Dr. Reinkens, the first bishop of their church, on the 11th of August, 1873.

Bishop Cummins returned to the diocese December 6th, and continued his work throughout the winter and spring. His report of services held, and of the growth of the Protestant Episcopal Church during the year, may be found in the Journal of the Diocese, published in New York in the summer of 1871. It was a cheering outlook for the earnest worker; a precious reward for the years of toil and weariness! In the summer of 1871 Bishop Cummins received the following letter from his friend Rev. Dr. Dyer, of New York:

"LONG BRANCH, July 4, 1871.

"MY DEAR BISHOP: I have had so many things to think of that I have not felt equal to writing you at length upon the Cheney case. And now, though I am at this sea-side retreat, I can only give the *result* of my thinking upon this subject.

"I have not the shadow of a doubt that the proceedings in Illinois against Mr. Cheney are anti-Christ, and believing this I should sin against God if I did not in every practicable way treat them as null and void. I believe my Saviour will stand by Mr. Cheney, and recognize and honor him as his own disciple and minister. And I will stand by him and recognize him, so help me God. If this be schism, let it be schism. There are many things worse than schism. If this be revolution, there are many things worse than revolution. Our fathers in Church and State were guilty of both

of these, and yet history has written them down as heroes and martyrs.

"I signed the letter to Mr. Cheney, not because it expressed all my views, but because it was a testimony before the world. I felt that it would do good to give expression to our convictions and sentiments, and I thought our brother was entitled to such expression. I should have been glad to see your name attached to the document. At the same time I can appreciate your reasons for withholding it, and feel no disposition whatever to criticise your action.

"I think, however, the cause is a common one, and deeply involves the Episcopate. In the end no part of our system will suffer more from this awful proceeding in Illinois than the Episcopate. So deeply do I feel all this that, were I a bishop, I should without delay take some measures to practically ignore the action of the Illinois authorities, and thus make the issue as broad and deep as possible. If our ecclesiastical authorities are going to acquiesce in such proceedings and give them the dignity and authority of law, *then the sooner a stand is taken the better!* But I need not write more. My native caution and conservatism are aroused on the one side, but my convictions—deep and strong—are on the other, and I know *they* are right.

"May a Divine wisdom guide, and a Divine strength support us in the work we have to perform.

"Affectionately and truly yours in Christ,

"H. DYER.

"THE RIGHT REV. G. D. CUMMINS, D.D."

This summer Bishop Cummins visited Cincinnati, and preached in Christ and St. James's Churches in that city. The bishop, while the guest of the rector of Christ Church, visited Bishop McIlvaine at his home in Clifton. As he was about to leave, and

after a most earnest conversation on the part of the two bishops concerning the approaching General Convention, the position that should be assumed by the Evangelical party, of Bishop McIlvaine's intended visit to Europe for the benefit of his failing health, and of his probable return in time for the Convention, Bishop Cummins said: "We are looking to you, my dear bishop, to lead us, like another Moses, out of our present state of bondage to freedom and liberty." Bishop McIlvaine laid his hand on the shoulder of Bishop Cummins, and said most impressively: "Ah! I am too old for any such contest, and too feeble. The younger Bishops, such as you, must fight the battle which is inevitable." On the 1st of September Bishop Cummins left the home of his children, and spent the 3d in Cleveland, Ohio, on his way to the White Mountains. Sunday, 10th, he preached at the Profile House. From there he went to Boston, and thence to Westerly, Rhode Island, where he preached twice on the 24th for his friend Rev. Mr. H——, in St. John's Church in that town. From Westerly he went to Newport, and passed some days with Colonel and Mrs. D——, and thence to New York to be the guest of friends. From New York Bishop Cummins went to Bergen Point, where he preached on Sunday, October 1st, for the Rev. G. Z. G——. On Monday, October 2d, he left for Baltimore to be present at the meeting of the General Convention.

The deep interest and intense excitement of those three weeks are well remembered. After the most earnest debate, the famous "Declaration" was adopted by both houses. By *some* members of the Evangelical party it was accepted as giving the Low

Churchmen the liberty—or at least a part of it—for which they had prayed. But Bishop Cummins saw no relief whatever in the "Declaration." He felt that it would never remedy the evils from which the Evangelical party were suffering, and plainly expressed himself to this effect. He came away from the General Convention of 1871 sad and dispirited. He was not disappointed, for he had had no hope that any thing would be done to relieve the consciences of some of his brethren. His deep sadness was caused by finding that some Evangelical men were satisfied with a "Declaration" that admitted of two entirely opposite interpretations, as Dr. Dix, of New York, showed plainly in a sermon preached in Trinity Church in that city a Sunday or two after the Convention adjourned.

During the Convention Bishop Cummins preached twice in Holy Trinity Church, Philadelphia, and in Ascension, and in St. Peter's Church, Baltimore, and in Trinity Church, Washington, and St. John's and Christ Church, Georgetown, D. C. He also preached in the Church of Our Saviour, Baltimore, October 18th, and on October 29th in the Church of the Epiphany and Church of the Mediator, Philadelphia. He also took an active part in the meetings of the Evangelical Societies held in Baltimore in October, and made an address at St. Peter's Church in their behalf.

Returning to the diocese we find a record of unceasing work through the late autumn, winter, and spring. In one of his letters written at this time he says:

"RICHMOND, KY., November 21, 1871.

"Yesterday morning I left Danville for this place. . Rev.

Mr. B—— joined me on the way. We were met at the station by Colonel R——, and driven to his house, a beautiful home built fifty years ago. He reminds me of dear father, is tall and dignified. His father settled here in 1783, coming soon after Daniel Boone: the whole house reminds you of the olden time! I have been reading the debates on Ritualism, and am delighted above measure with Dr. Vinton's noble speech. The first part ought to be printed separately and scattered broadcast over the Church. Do not fail to keep the Church papers; I am so deeply interested in seeing the responses of different parties to the action of the Convention. At seven o'clock we held service again, and I preached to a still larger congregation. This morning Colonel R—— came in while it was yet dark to awaken us, and soon we set out to drive to the station. It was snowing and very cold. Reached Lancaster at nine o'clock, and drove over in a buggy to 'Crab Orchard,' twelve miles distant. . . . I long to get home to be with all my dear family. May our merciful Saviour prepare us to spend an eternity of bliss together in his presence. What a thrilling thought is that of *Eternity! Everlasting life!* How truly 'we know not what we shall be.' But only this should be our care, to 'purify ourselves even as he is pure,' to be fitted to see him, and enjoy his presence whom having not seen we do love, with all our frailties and imperfections."

From Lebanon, Ky., November 24th, 1871, he writes:

"I have had a week of rough travelling and constant services. The weather is very cold and disagreeable. I have preached every night since last Thursday, nine times, and have three more services to hold."

We quote from Bishop Cummins's journal of official

work. Throughout the entire winter of 1871–2 he was scarcely ever at home, being constantly occupied in travelling from place to place:

"*February* 19.—I commenced a course of lectures in St. Paul's Church, Louisville, occupying a fortnight. During this time I delivered twenty lectures and addresses."

His work during the Lenten season was always heavy, as he particularly desired to make this time one of special blessing to the congregations in various parts of the diocese. The Convention met at Newport, Ky., in May, 1872, and was an unusually interesting one, as the question of the senior bishop's removal to Hoboken, N. J., was brought before the Convention. By his removal, however, no judicial authority was conferred upon Bishop Cummins. This the High Church and Ritualistic party would not listen to, so that the entire work of the diocese was still to be done by the assistant bishop, while no power was given him whatever. This, of course, entirely prevented Bishop Cummins from putting a check upon the rapid growth of the novelties that so disturbed the peace of the Protestant Episcopal Church. In August Bishop and Mrs. Cummins visited Chicago, where Mrs. Cummins sought medical advice. In the autumn she was ill, and her physician decided that it was necessary she should spend the winter in Florida. The bishop conferred with the senior bishop and Standing Committee, and with their approval left Kentucky late in November for Macon, Ga., where Bishop and Mrs. Cummins spent three weeks.

The kind and sympathizing letter of the Standing

Committee received by Bishop Cummins before he left home is here inserted :

"DIOCESE OF KENTUCKY, LOUISVILLE, November 16, 1872.

"MY DEAR BISHOP CUMMINS : At a meeting of the Standing Committee held to-day your letter of the 13th inst. was read.

"The committee deeply sympathize with you in this painful call of duty to your dear wife, and in the privations and anxieties of a journey undertaken at this inclement season to dwell among a strange people. With our earnest prayers that the Father of mercies will preserve and guard you, restore the health of your wife, and sanctify the trial, accept this testimony of affectionate sympathy from the Standing Committee of the diocese.

"I am, very truly yours,

"WM. CORNWALL, *Secretary.*"

At such a time of trial this letter was deeply appreciated by Bishop Cummins. He responded to it expressing fully his grateful acknowledgment of the kindness of the Standing Committee. He also received an equally kind letter from Bishop Smith.

Although not rightly belonging here, we give a letter received the previous spring from the senior bishop, as it belongs to the history of Bishop Cummins's episcopate and was overlooked.

"FRANKFORT, April 16, 1872.

"*Right Rev. Dr. Cummins, Assistant Bishop of Kentucky :*

"MY DEAR BISHOP : I have seriously under consideration laying the following propositions before the approaching Convention :

"1. Relinquishing one half of my salary, one thousand dollars a year.

"2. Asking leave to live out of the diocese the few remaining days of my life.

"3. Devolving the administration of the diocese and all its work upon the assistant bishop.

"B. B. SMITH.

"P.S.—This letter is not official. Its object is to prevent surprise by the Convention. Reasons will be given when the subject comes up. B. B. S."

The subject was not allowed to be fully discussed at the Diocesan Convention, which met the following May, at Newport, Ky., because the extreme men of the High Church party, hearing of Bishop Smith's intention of transferring the administrative power to Bishop Cummins, at once opposed it; "for," said a very prominent layman, "*Ritualism would be dead in twenty-four hours, if Bishop Cummins be allowed to exercise any power in the diocese.*" The one condition upon which this party consented to give their votes for Bishop Smith's removal from Kentucky was, "*that he should retain* ALL *authority,*" and thus a majority of votes were cast allowing the non-residence of the senior bishop. *All* business was thereafter transacted by Bishop Smith while a resident at Hoboken. Thus Bishop Cummins, while doing all the work of the diocese, had no authority to forbid, or even to remonstrate against practices to which his whole soul was conscientiously opposed. And yet it has often been said, "Why did not Bishop Cummins remain the assistant bishop of Kentucky, and fight against these errors *in* the Church?" Had he not done so bravely and untiringly since October, 1868?

It was the opinion of her physician in Macon,

Ga., that Mrs. Cummins should go to Florida. Accordingly, on the 19th December Bishop and Mrs. Cummins left Macon for Savannah, where they spent several days, the bishop preaching twice in Christ Church in that city. From Savannah he and his wife went to Hibernia, Fla., on the St. John's River, where they remained until March 1st, 1873. From Hibernia they went up the river to Palatka ; there they passed a fortnight, and then returned to Macon, *en route* for Kentucky. Immediately on reaching the diocese Bishop Cummins commenced his visitations, which were continued without interruption until the meeting of the Convention, which was held that year in Christ Church, Lexington, May 27th and 28th. In a letter dated Paducah, Ky., April 26th, 1873, he thus sums up his work :

"Thus I have had twelve days of steady work, almost without intermission. I preached three times at Owensboro, five times at Henderson, three at Uniontown, twice at Caseyville, and three times here ; fourteen times in all, and six confirmations. I have two more services at Hopkinsville, and then will be home ! May the same loving Hand that has shielded and protected us so often be over us now and bring us to meet again."

Amid the record of unceasing work, we find this entry :

"*May* 9.—Attended the funeral of Bishop McIlvaine in Christ Church, Cincinnati."

The death of this great and good man was a severe trial to Bishop Cummins, who had loved and revered him much, and to whom he often went for counsel.

After the meeting of the Convention Bishop Cummins visited, preached, and confirmed in Lexington, Louisville, St. Matthew's Church, Jefferson County, Mount Sterling, Pewee Valley, Cynthiana, Georgetown, Elizabethtown, Versailles, Maysville, and September 4th, preached the sermon at the reopening of St. Paul's Church, Louisville, after it had been remodelled and enlarged. The title of the sermon is "Old and New St. Paul's Church," the text, Haggai 2 : 9. It was published in pamphlet form at the request of the rector and vestry.

"*September* 7.—St. Paul's Church, Louisville—in the morning assisted in the communion, and preached at St. James's Church, Jefferson County, in the afternoon, and confirmed eight persons. In the evening preached in St. Paul's Church, Louisville.

"*September* 14, 1873.—In the morning preached at St. Andrew's Church, Louisville, and confirmed three persons."

This is the last entry of official work in Kentucky as the assistant bishop of that diocese; but how unconscious he was that it was to be the last!

Before passing on to the momentous history of the autumn of 1873, we give a general summary of Bishop Cummins's work for the year up to May 28th, 1873, as reported by him:

"Visitations to parishes and missions, 54; number of confirmations, 36; number of persons confirmed, 366; sermons and addresses, 170; administered the holy communion 15 times; ordained presbyters, 2; laid corner-stones, 2; consecrated churches, 3; baptized, 11; funerals, 2."

He then touches upon a number of topics, viz.,

"Changes among the Clergy of the Diocese," "Candidates for Orders," "Marks of Church Growth during the past Year," "The Consecration of New Churches," "The Work of Missions within the Diocese," etc., and then mentions tenderly and lovingly the deaths of three bishops—Upfold, Eastburn, and McIlvaine—and further draws attention to "the need for caring properly for the Theological Library of the diocese," and "for establishing a Church reading-room," and finally he earnestly asks, "How our Annual Conventions can be made occasions more profitable to ourselves spiritually, and a source of good which shall be felt throughout the diocese as we return to our respective fields of labor?"

CHAPTER XXXVIII.

THE REFORMED EPISCOPAL CHURCH.

"Here I stand—I cannot do otherwise—God help me."—LUTHER.

AGED 51.

THE meeting of the Evangelical Alliance in this country was to have taken place in 1871; but owing to the disturbance in Europe, caused by the war then raging between France and Germany, it was decided to postpone it until the autumn of 1873.

In 1871 Bishop Cummins, with several other American clergymen, were chosen speakers on the occasion of the meeting of the Alliance, and his name was retained until 1873.

It was to attend this most interesting assemblage that he left Kentucky the 15th September. Bishop Bedell had requested Bishop Cummins to hold a confirmation for him in Hillsborough, Ohio, and on his way to New York Bishop Cummins passed several days among his friends there, and preached and confirmed in the Protestant Episcopal Church in that town. From Hillsborough he went to Syracuse, N. Y., and Providence, R. I., to visit friends. In these cities he preached several times. From Providence he went to Hoosac, N. Y., to visit a dear friend, and while there preached and confirmed in the beautiful church erected by his friend as a me-

morial to his daughter. From Hoosac Bishop Cummins went to New York, and throughout the meeting of the Evangelical Alliance he was the guest of the Church of the Holy Trinity, Rev. Dr. S. H. Tyng, Jr., rector, and was pleasantly accommodated at the Windsor Hotel, Fifth Avenue.

It is not intended to give in this memoir a history of the Reformed Episcopal Church, except so far as it is connected with Bishop Cummins personally. To others far better fitted for such a work this labor is left. A "Memoir of the Reformed Episcopal Church" has already been carefully prepared by Colonel Aycrigg, of Passaic, N. J., and doubtless in time other able pens will tell her story for future generations. Only so far as is needful to form a distinct chain of historical evidence, as effecting the life and work of Bishop Cummins, will we make use of the valuable and abundant material before us. It will be evident to all how necessary such a course is in a work which is simply a record of the life of one who acted from a conscientious sense of duty.

On Sunday, October 12th, 1873, Bishop Cummins took part in the joint communion service held in Rev. Dr. John Hall's church, in the city of New York. A clergyman, formerly a Protestant Episcopal minister, who had conversed with Dr. John Hall on the recent memorable communion in Dr. Adams's Church, mentioned to Bishop Cummins that it would give Dr. Hall pleasure to unite with him in the communion service, which was to take place in Dr. Hall's church on the following Sunday. Meeting Bishop Cummins during the week for the first time, at a public gathering of the Alliance at the church of Dr. Hepworth, Dr.

Hall invited the former to occupy his pulpit on the following Sunday morning. Bishop Cummins having engaged to preach for his friend Rev. Mr. Postlethwaite, was unable to accept the invitation, but cordially acceded to Dr. Hall's desire that he would be present to take part in the communion service in the afternoon. Rev. Dr. Wm. Arnot, of Edinburgh, and Professor Dorner, of Berlin, also took part in the services. On Sunday, October 5th, the Rev. Dr. R. Payne Smith, Dean of Canterbury, assisted in a like service at Rev. Dr. Adams's Church, New York, and the Rev. Canon Freemantle, of London, Church of England, at Rev. Dr. Booth's church in the same city. In the columns of the New York *Tribune*, October 6th, appeared a letter from an English clergyman—Rev. Dr. Tozer—late Missionary Bishop to Zanzibar, to the Dean of Canterbury, and one to Bishop Potter, of New York, censuring the dean for his participation in the joint communion service. To this letter Bishop Cummins replied October 13th, in the *Tribune* as follows :

A REPLY TO DR. TOZER, BY BISHOP CUMMINS, OF KENTUCKY.

To the Editor of the Tribune :

" Sir : In common with a vast number of Christian people, and especially of Episcopalians, I have been exceedingly pained to read in your columns this morning a communication from the ' late missionary Bishop of Zanzibar,' to Bishop Horatio Potter, of this city, severely censuring the Dean of Canterbury for his participation in a union communion service at the Rev. Dr. Adams's church, on the afternoon of October 5th.

" The eminent and profound scholar the Dean of Canter-

bury is able to defend himself against this attack. But I too am a bishop of the Protestant Episcopal Church, and one of three bishops of the same Church who have participated in the work of this Sixth General Conference of the Evangelical Alliance. On last Sunday afternoon, October 12th, I sat at the table of the Lord in the church of the Rev. Dr. John Hall, and partook of the Lord's Supper with him and the Rev. Dr. Arnot, of Edinburgh, and administered the cup to the elders of Dr. Hall's church. I deny most emphatically that the Dean of Canterbury or myself have violated 'the ecclesiastical order' of the Church of England, or of the Protestant Episcopal Church in this country, or have been guilty of an act of 'open hostility to the discipline' of said Churches. There is nothing in the 'ecclesiastical order' or 'discipline' of the Church of England, or of the Protestant Episcopal Church in this country forbidding such an act of inter-communion among Christian people who are one in faith and love, one in Christ their great Head. The Church of England does not deny the validity of the orders of ministers of the non-Episcopal churches. Some of her greatest and noblest divines and scholars have gladly recognized their validity. For many years after the beginning of the Reformation, Presbyterian divines were received in England and admitted to parishes without reordination, as Peter Martyr and Martin Bucer, who held seats as professors of theology in the universities of Oxford and Cambridge.

"I cannot believe that, as Bishop Tozer states, 'the larger part of the so-called Evangelical section of the [Episcopal] Church in New York share his feeling.' As far as I know them, the liberal Episcopalians of New York rejoice in the action of the Dean of Canterbury, and thank God for it. When the Episcopal Church of England and the United States has been able to clear herself (which may God in his infinite mercy soon grant it!) of the deadly evil of Ritualism, whose last development is the revival of the Confessional, then, and

not till then, may she become a 'haven of rest' to many souls who would rejoice to see her the common centre and bond of organic unity to all Protestant Christendom.

"GEORGE DAVID CUMMINS,

"*Assistant Bishop of Kentucky.*

"NEW YORK, October 13, 1873."

Well do we remember the scene in the beautiful church that fair October Sabbath afternoon! We entered the building; it was crowded; every seat occupied by some of the most refined people of New York and other cities. In the chancel was arranged, on a large table draped with fair linen, the costly silver vessels for the celebration of the Lord's Supper. On one side sat the venerable Dr. Arnot, one of Scotland's most scholarly men, and by his side the Assistant Bishop of Kentucky; on the other the well-known German professor, Dr. Dorner; and the pastor occupied the centre. Hymns sung by the whole congregation, earnest prayers and short addresses formed the service. Before the bread was distributed Dr. Arnot made a short and impressive address; before the cup was administered Bishop Cummins spoke for a few moments. A stillness that could be felt pervaded that vast building; not a sound was heard save the clear voice, so full of sweetness and the deepest fervor; yet so low and solemn as to affect every one present. Tenderly he told of his joy in being there; of the blessing of partaking of that precious feast of remembrance with those who were children of one Father; of that great gathering of all who love the Lord Jesus hereafter "in the many mansions," and of this sweet foretaste of the "eternal union" in the

"house not made with hands." There were not many eyes there that were not filled with tears. Many wept as Bishop Cummins dwelt upon the union of those who love and follow Christ here. How needful when they must spend eternity together! Dr. Dorner pronounced the benediction. Dr. Arnot, on leaving the church, embraced Bishop Cummins, and spoke loving words to him. The aged soldier of Jesus was soon after called to be with his Master, "whom not seeing he loved."

The letter of Bishop Cummins of October 13th, brought out a severe article from Rev. Mr. Drumm, of Bristol, Penn., to which the bishop replied:

"*To the Editor of the Tribune*:

"SIR: The Rev. Mr. Drumm, of Bristol, Penn., challenges the truth of my statements concerning the attitude of the earliest Reformers of England toward the non-Episcopal churches, and asks for authority to support them.

"Professor Fisher, of Yale College, the latest and most scholarly English historian of the Reformation, sustains my statement in almost identical words. He says (pages 332 and 333, History of Reformation. Scribner, Armstrong & Co., N. Y., 1873): 'The Episcopal constitution of the English Church for a long period put no barrier in the way of the most free and fraternal relations between that body and the Protestant churches of the Continent. Cranmer placed foreign divines in very responsible places in the English Church. Ministers who had received Presbyterian ordination were admitted to take charge of English parishes without a question as to the validity of their orders.' Among easily accessible authorities I refer Mr. Drumm to Strype's Annals, vol. ii. page 514; Keble's Preface to Hooker, page 76; Hallam's Constitutional History, page 224; Macaulay's History of

England, page 132. The latter says : ' Episcopal ordination was now for the first time [1662] made an indispensable qualification for preferment.' Keble says : ' Nearly up to the time that Hooker wrote, numbers had been admitted to the University of the Church of England with no better than Presbyterian ordination.'

" If Mr. Drumm desires further authorities he shall not be disappointed. It is indeed a source of inexpressible sorrow to find that an effort to bring all believers together around the table of our common Lord should be met by reproach and contumely.

" GEORGE DAVID CUMMINS,

"*Assistant Bishop of Kentucky.*

" NEW YORK, October 16, 1873."

To this letter many replies were made in the various newspapers, both religious and secular ; some on the part of High Church Episcopalians, the others by non-Episcopalians and Evangelical men in the Protestant Episcopal Church. We are not willing that these pages should be sullied by the bitter invective, the terrible abuse hurled upon one who had only partaken of that supper instituted by our blessed Lord before the early Church had taken definite form—certainly very long before " Apostolical succession" was taught. As far as is possible we gladly draw a veil over the vast number of abusive letters which at that time filled many columns of the daily papers. Throughout the length and breadth of the land the excitement was felt. Editorials as well as communications from the clergy and laity were written. " Never before," says a prominent clergyman, " has any thing caused such intense excitement—every one is talking of it."

Bishop Cummins did not reply to any of these attacks upon himself. His position was most ably defended by his friend and brother,* "Historicus," and others, and after his two letters of October 13th and 16th he felt it to be best that *he* should take no notice all that was said against him. But he felt deeply that his position in the Protestant Episcopal Church was indeed changed.

While he had for many years felt intensely the inroads made by the Ritualists into the church of his love, and while he had earnestly and to the utmost of his power combated those errors, and although the necessity of forming a new and thoroughly Evangelical Episcopal Church had been frequently discussed, *yet to the very last moment Bishop Cummins clung with ardent affection to the* Protestant Episcopal Church, hoping and praying each day that God would send him and others like minded deliverance within the Church, by allowing them the free use of alternate phrases in the Prayer Book, whereby they could without scruple of conscience minister in her fold.

It is a joy to be able to record here that no one —and we say it advisedly—who came in contact with Bishop Cummins at that or any other time ever heard him utter one unkind word of his assailants. Most deeply wounded his loving heart often was, especially when the contemptuous expressions or unkind words came from from those who had been his friends so long.

The storm of bitterness had not spent itself when the great and momentous question arose in Bishop Cummins's mind, whether he could longer remain in

* Rev. Mason Gallagher.

a church where he had been so harshly judged, and where he could not expect ever after to meet with any thing but censure and disapproval. This thought occupied his mind for many days. He most earnestly sought guidance from his Master. It was a time of deep heart-searchings on his part, and of close communion with his God. At last the decision was made—light came to him—he saw his way clearly marked out, but he went out of the Church in which he had so faithfully labored twenty-eight years alone, with nothing definite before him in the future, but knowing that the Lord guided him. This decision was reached November 9th, 1873. The next day the following letter was written to Bishop Smith :

"NEW YORK, November 10, 1873.

"*To the Right Rev. Benjamin Bosworth Smith, D.D., Bishop of the Protestant Episcopal Church in the Diocese of Kentucky :*

"RIGHT REVEREND AND DEAR BISHOP : Under a solemn sense of duty, and in the fear of God, I have to tell you that I am about to retire from the work in which I have been engaged for the last seven years in the diocese of Kentucky, and thus to sever the relations which have existed so happily and harmoniously between us during that time.

"It is due to you and to my many dear friends in the diocese of Kentucky and elsewhere that I should state clearly the causes which have led me to this determination.

"First, then, you well know how heavy has been the trial of having to exercise my office in certain churches in the diocese of Kentucky, where the services are conducted so as to symbolize and to teach the people doctrines subversive of the 'truth as it is in Jesus,' and as it was maintained and defended by the Reformers of the sixteenth century.

"On each occasion that I have been called upon to officiate in those churches, I have been most painfully impressed by the conviction that I was sanctioning and indorsing by my presence and official acts the dangerous errors symbolized by the services customary in Ritualistic churches.

"I can no longer, by my participation in such services, be 'a partaker of other men's sins,' and must clear my own soul of all complicity in such errors.

"2. I have lost all hope that this system of error, now prevailing so extensively in the Church of England and in the Protestant Episcopal Church in this country, can be, or will be eradicated by any action of the authorities of the Church, legislative or executive. The only true remedy, in my judgment, is the judicious yet thorough revision of the Prayer Book, eliminating from it all that gives countenance, directly or indirectly, to the whole system of Sacerdotalism and Ritualism: a revision after the model of that recommended by the Commission appointed in England under royal authority in 1689, and whose work was indorsed by the great names of Burnet, Patrick, Tillotson, and Stillingfleet, and others of the Church of England—a blessed work, which failed, alas! to receive the approval of Convocation, but was taken up afterwards by the fathers of the Protestant Episcopal Church in the United States, and embodied in the Prayer Book of 1785, which they set forth and recommended for use in this country.

"I propose to return to that Prayer Book, sanctioned by William White, and to tread in the steps of that saintly man, as he acted from 1785 to 1789.

"3. One other reason for my present action remains to be given. On the last day of the late Conference of the Evangelical Alliance I participated in the celebration of the Lord's Supper, by invitation, in the Rev. Dr. John Hall's church, in the city of New York, and united with Dr. Hall, Dr. Wm. Arnot, of Edinburgh, and Professor Dorner, of Berlin, in that

precious feast. It was a practical manifestation of the real unity of 'the blessed company of all faithful people' whom 'God hath knit together in one communion and fellowship in the mystical body of his son Jesus Christ.' The results of that participation have been such as to prove to my mind that such a step cannot be taken by one occupying the position I now hold without sadly disturbing the peace and harmony of 'this Church,' and without impairing my influence for good over a large portion of the same Church, very many of whom are within our own diocese.

"As I cannot surrender the right and privilege thus to meet my fellow-Christians of other churches around the table of our dear Lord, I must take my place where I can do so without alienating those of my own household of faith.

"I therefore leave the Communion in which I have labored in the sacred ministry for over twenty-eight years, and transfer my work and office to another sphere of labor. I have an earnest hope and confidence that a basis for the union of all Evangelical Christendom can be found in a communion which shall retain or restore a primitive Episcopacy and a pure scriptural liturgy, with a fidelity to the doctrine of justification by faith only—ARTICULUS STANTIS VEL CADENTIS ECCLESIÆ—a position to which the Old Catholics in Europe are rapidly tending, and which has already taken a definite form in the 'Church of Jesus,' in Mexico.

"To this blessed work I devote the remaining years of life, content if I can only see the dawn of that blessed day of the Lord.

"I am, dear bishop, faithfully yours in Christ,

"GEORGE DAVID CUMMINS.

"My address for the present is No. 2 Bible House, New York."

To this letter Bishop Smith replied, urging Bish-

op Cummins to reconsider his determination, and giving his views of Bishop Cummins's action.

A few brethren of the clergy and laity who had long felt it to be impossible to remain in the Protestant Episcopal Church, but who preferred a liturgy and simple ritual, conferred with Bishop Cummins in "an upper chamber" in New York, and at Passaic, N. J., Out of these prayerful conferences grew the "Reformed Episcopal Church," which stands to-day the youngest, yet the well-beloved of the Evangelical churches of this country, England, and Canada.

On the 15th November Bishop Cummins put forth a circular-letter which we give :

"NEW YORK, November 15, 1873.

"DEAR BROTHER : The following circular-letter has been prepared in consultation with a few friends like minded with myself, who are now or have been ministers and laymen in the Protestant Episcopal Church. It is sent to you for your earnest consideration. If approved by you, please sign your name to it, and thus give your consent to the transfer of your name to the original document for publication and more general circulation.

"Your brother in the Lord,

"GEORGE DAVID CUMMINS.

"*No.* 11 *East Fifty-seventh Street.*"

"NEW YORK, November 13, 1873.

"DEAR BROTHER : The Lord has put into the hearts of some of his servants who are, or have been, in the Protestant Episcopal Church, the purpose of restoring the old paths of their fathers and of returning to the use of the Prayer Book of 1785, set forth by the General Convention of that year,

under the special guidance of the venerable William White, D.D., afterwards the first bishop of the same Church in this country.

"The chief features of that Prayer Book, as distinguished from the one now in use, are the following:

"1. The word '*priest*' does not appear in the book, and there is no countenance whatever to the errors of Sacerdotalism.

"2. The Baptismal Offices, the Confirmation Office, the Catechism, and the Order for the Administration of the Lord's Supper contain no sanction of the errors of Baptismal regeneration, the Real presence of the body and blood of Christ in the elements of the communion, and of a Sacrifice offered by a priest in that sacred feast.

"These are the main features that render the Prayer Book of 1785 a thoroughly scriptural liturgy, such as all Evangelical Christians who desire liturgical worship can use with a good conscience.

"On Tuesday, the 2d day of December, 1873, a meeting will be held in Association Hall, corner of Twenty-third Street and Fourth Avenue, in the city of New York, at ten o'clock A.M., to organize an Episcopal Church on the basis of the Prayer Book of 1785: a basis broad enough to embrace all who hold 'the faith once delivered to the saints,' as that faith is maintained by the Reformed churches of Christendom; with no exclusive and unchurching dogmas toward Christian brethren who differ from them in their views of polity and church order.

"This meeting you are cordially and affectionately invited to attend. The purpose of the meeting is to *organize*, and not to discuss the expediency of organizing. A *verbatim* reprint of the Prayer Book of 1785 is in press, and will be issued during the month of December.

"May the Lord guide you and us by his Holy Spirit.

"GEORGE DAVID CUMMINS."

This circular-letter was distributed freely throughout the country. Most unexpectedly Bishop Cummins found a copy of "the Bishop White Prayer Book" in the library of a friend who had at great pains obtained it from England. Through the liberality of another friend an edition was printed for circulation.

"On Sunday evening, November 9th [we quote from a leading Methodist Episcopal Church paper published in New York] Bishop Cummins occupied the pulpit of St. Paul's Methodist Episcopal Church in this city. His sermon, which was richly evangelical, was an exposition of the superior value of the knowledge of Christ to all other knowledge. At the close of his sermon a brief reference to the venerable Dr. Durbin—who was present—as the means of his conversion more than thirty years ago, excited deep emotions in the congregation. Bishop Cummins should have the support of all Evangelical Episcopalians without exception; he has the sympathy of all evangelical Christians. We rejoice to see an Episcopal bishop throw compromise away, and dare to act out his honest convictions. But must he stand alone?"

The editor of the same paper writes as follows, later:

"With his strong convictions on this subject there was but one course open to Bishop Cummins, either to fight out the battle of true Christianity *in* the Protestant Episcopal Church or to quit it altogether. . . . He may have good reason for thinking that *within* the Church the battle is hopeless. The disparagement of Bishop Cummins, which has been indulged in by some High Churchmen, will most surely react upon the disparagers. The writer of this article has known Bishop Cummins for nearly forty years. He was educated in Dickinson College under Durbin, Emory, Mc-

Clintock, Allen, and Caldwell, men who had no superiors in their day. . . . The transition of Bishop Cummins to the Protestant Episcopal Church was perfectly natural, . . . and he left, if with the regret, yet with the good-will of his Methodist associates. His career as an Episcopal minister has been both brilliant and successful. He was at once made the assistant of Dr. Johns, of Baltimore—in his day the most important Protestant Episcopal clergyman of that city. As to scholarship, he is the peer of his impugners, which is quite sufficient for their objections. . . . It seems to us that all churches should *honor* this conscientiousness, this breaking away from galling fetters and reaching forth for Christian fellowship. No one severs the associations of years without undergoing most severe trials."

An article appeared at this time in a Baltimore daily paper, in which Bishop Cummins is represented as " having proposed to Bishop McIlvaine so long ago as at the meeting of the General Convention held in Baltimore in 1871, that the Evangelicals should withdraw from the Church and set up a new ecclesiastical organization, but that Bishop McIlvaine decidedly refused to give any encouragement to the project."

The simple truth of this statement is what has already been given in these memoirs. *Many* of the Evangelical party in the Protestant Episcopal Church at that time, and for years previously, were far more advanced in their views than Bishop Cummins, and those most familiar with the history of the Church know this to be true. He most earnestly desired Bishop McIlvaine to take a prominent and *decisive* part in the General Convention of 1871 ; but while their views were *entirely alike* on the subject of the great need of

either revision of the Prayer Book, or the substitution of alternate phrases (see Bishop McIlvaine's letters to Bishop Cummins), thereby giving more liberty to the Evangelical clergy. Bishop McIlvaine's health was then such as to preclude his encountering any mental excitement. His physicians had ordered him to go abroad again to avoid any such excitement, and this was why he said, "this work must be done by the younger bishops, such as you," etc. The writer was present and heard every word that passed, and during the entire interview *nothing* was said by either bishop respecting a new church. All the conversation was upon the need of an earnest battle *within the Church* for the rights of the Evangelical party. Even at the conferences held in 1870, in New York, the idea of another Church was spoken of only as a *dernier ressort*, when every thing else had been tried.

Those, however, who composed the House of Bishops in 1871 will remember the intensely earnest appeal made by Bishop Cummins for the relief of those of like mind with himself, and the grand speech of Bishop McIlvaine in support of this appeal.

On the 24th November Bishop Cummins received the following letter:

"HOBOKEN, N. J., November 22, 1873.

"*Right Rev. Geo. D. Cummins, D.D., late Assistant Bishop of Kentucky:*

"Upon the evidence of a printed copy of your letter to me, dated November 10th, 1873, in the hands of the Rev. Dr. Perkins, a member of the Standing Committee of Kentucky, at a meeting of said committee duly convened in the vestry-room of Christ Church, Louisville, on the 18th day

of November, 1873, in accordance with the provisions of canon eighth, title eleventh, of the Digest, did certify to me that the Right Rev. George David Cummins, D.D., for some time Assistant Bishop of Kentucky, has abandoned the communion of the Protestant Episcopal Church.

"In accordance with the second paragraph of the same canon it becomes my painful duty to give you official notice 'that unless you shall, within six months, make declaration that the fact alleged in said certificate is false, you will be deposed from the ministry of this Church.'

"B. B. SMITH,

'*Bishop of Kentucky and Presiding Bishop.*"

Though not in regular order of date, we give herewith letters, or extracts of letters, received by Bishop Cummins about this time. The first was received while he was in Philadelphia attending the meetings of the Evangelical Societies, and some weeks before he determined to leave the Protestant Episcopal Church. It is from the Dean of Canterbury :

"BREVOORT HOUSE, NEW YORK, October 18, 1873.

"MY DEAR BISHOP : I was exceedingly sorry I could not join your party for Niagara. It would have been delightful, but I leave on Wednesday next, and every intermediate day is engaged. Unfortunately I did not return from Washington till you had started.

"I must not conclude without thanking you for your letter in my defence against the attacks of Bishop Tozer.

"With every sentiment of respect and affection, believe me to be,

"Very truly yours,

"R. PAYNE SMITH.

THE RIGHT REV. THE ASSISTANT BISHOP OF KENTUCKY."

We give an extract from a letter written by Miss Susan Warner, the author of "The Wide, Wide World," "Queechy," etc. :

"I congratulate you, dear friends, on the work Bishop Cummins is permitted to do for his Master. In old time the disciples were 'rejoicing that they were counted worthy to suffer shame for his Name,' and truly I reckon the same matter worthy cause of rejoicing now. There is work to be done on every hand—work to follow these Alliance meetings —work to show that they were the outcome of a reality. And certainly if we do our part the Lord will speed it.

"Very affectionately yours in him,

"SUSAN WARNER."

From Rev. Dr. Adams the following kind note came :

"3 EAST TWENTY-FOURTH STREET, MADISON SQUARE,
NEW YORK, November 12, 1873.

"MY DEAR DR. CUMMINS : I have read your noble letter with a suffused eye and a throbbing heart. I long to see you. Please favor me with a call at your earliest convenience, or tell me where I may call to see you. In the *Evening Post* of to-morrow will appear a letter from me in reply to Bishop Potter's most unwarrantable attack on Dean Smith and Dean Alford, of Canterbury. Most cordially and fraternally, yours, W. ADAMS.

"I want you to preach for me soon."

The Rev. Charles E. Cheney writes thus :

"CHRIST CHURCH RECTORY, CHICAGO, October 17, 1873.

"MY DEAR BISHOP CUMMINS : My heart is too full of gratitude to God for the noble position which I am sure he has led you to take, to refrain from just writing one word upon

the subject to you. I do not believe that you can maintain the right and privilege of an Episcopal clergyman of any grade, to take part with those of other Christian churches in the celebration of the Lord's Supper, without incurring great obloquy and possibly persecution. That He whose blood-bought children are equally dear to his heart, wherever they may be found, may bless and strengthen you to stand firm, is my earnest prayer.

"May it not be that this may pave the way to the organization of a free Episcopal Church?

"God bless and keep you, dear bishop, under his own divine care.

"Most affectionately yours,

"CHAS. EDWARD CHENEY."

We quote from a letter written by Rev. M. B. Smith:

"PASSAIC, N. J., November 9, 1873.

"MY DEAR BISHOP: Brother G—— has apprised me of your grand step in the direction of reform and progress. May God bless you for it; you have my prayers. A valid Episcopacy, an *historical* Prayer Book, and 'the faith once delivered to the saints,' will meet the wants of every Evangelical liturgist."

A letter dated Philadelphia, November, 11, 1873, was received by Bishop Cummins from a committee of three clergymen of the Protestant Episcopal Church appointed to communicate with him, urging him "not to act hastily, but to reconsider his determination to leave the Protestant Episcopal Church." He also received letters from other friends to the same effect. But the conflict in his own mind *had long since passed*, and he never for one moment wavered after that solemn midnight watch, when he

communed with his God alone, and for hours. Though, to quote a writer at that time, "the fiercest denunciations were brought upon him we have ever read," he never faltered; gently yet bravely he went on from day to day, bowing his head meekly to receive the storm of invective that was hurled against him, yet never feeling the want of that heavenly strength which is promised to all who seek it!

Many years before, a bishop of the Protestant Episcopal Church left her communion for the Church of Rome, but scarcely a word was said about it. Later another of her bishops was degraded from his office for gross offences; it produced only sorrow to those of pure hearts, but no abuse or bitterness was heard; and later still, another Protestant Episcopal bishop fled the country to avoid trial for breaking God's commands, and after a few newspaper notices and a private meeting of a quorum of the House of Bishops to deprive him of his office, the world and the Church hear nothing more of the sad case. But after the fierce denunciations heaped upon Bishop Cummins, the bitter attacks, the opprobrious epithets of "apostate," perjurer," "fallen bishop," and many like them, the cruel predictions of his ruin, etc., there came the years of quiet yet steady persecution, the cold, contemptuous treatment, the refused recognition socially—as though he was branded Cain-like—and for what? Only partaking of the Supper of our Lord, which was instituted alike for Episcopalians, Presbyterians, and other Christian churches! Ah! when they gather around the Lord of that blessed feast in the New Jerusalem, will they think then of Apostolic succession, or of Episcopal ordination?

CHAPTER XXXIX.

THE FIRST GENERAL COUNCIL.

"And when they were come in, they went up into an upper room. . . . These all continued with one accord in prayer and supplication."—ACTS 1:13, 14.

AGED 51.

ON Saturday afternoon, November 29th, 1873, six bishops who were most accessible, met the presiding bishop at the vestry-room of Grace Church, New York, for the purpose of "deposing" Bishop Cummins, that by so doing they might prevent his organizing another Episcopal Church, and consecrating other bishops. But after due deliberation they found that any such act would be illegal, as the canon of the Protestant Episcopal Church provides that after the lapse of six months a bishop shall be deposed, if he does not retract before then.

The Protestant Episcopal clergy of the city of Philadelphia met at this time to express their entire disapproval of the course of Bishop Cummins. We give the article in full as published in the New York *Times*:

"*To the Editor of the New York Times:*

"The inclosed card came to me to-day from Philadelphia, with a line from one of its signers requesting its insertion in one or more of the daily papers of New York, in order that the clergy and laity of our Church in this city, and especially any

sympathizing with the movement of Bishop Cummins, might understand clearly and authoritatively the extent of the bishop's following in Philadelphia. The list will be at once recognized as embracing the leading Low Church rectors of that city, radical as well as conservative. The note says, 'The list could be enlarged if there were time.'

"What roots this new Church will strike in the strongest Low Church city in the country the circular will show to the most enthusiastic revolutionist.

"R. HEBER NEWTON,

"*Rector of the Anthon Memorial Church.*

"December 1, 1873.

"A CARD.

"The undersigned, having heard with profound sorrow of the movement now making by Bishop Cummins for the organization of a new 'Church on the basis of the Prayer Book of 1785,' desire to say that they have no sympathy with this measure, and that it does not represent the views and feelings of Evangelical men."

Then follow the names of nineteen of the Low Church clergy of the city of Philadelphia.

The "roots of this new Church" have, by God's blessing, struck deep into the soil of the City of Brotherly Love. Within the walls of *seven* noble churches the Gospel of our Lord and Saviour, in all its purity and simplicity, may be heard each Sunday, and on other days. The beloved and revered bishop of that jurisdiction wields an influence mighty and far-reaching. One of the present pastors of the Reformed Episcopal Church in Philadelphia was one of the signers of that card. Another has said "That of the acts of this life that signing was the one he most regretted."

On the 1st December the following proclamation was sent forth :

" Notice has been received from the Secretary of the Standing Committee of the diocese of Kentucky that a presentment for trial of George David Cummins, D.D., has been prepared, for offences number three and five of section one, canon nine, title two, namely : First, for violation of the constitution and canons of the General Convention ; second, for breach of his consecration vow.

" Be it known, therefore, that any Episcopal act of his, pending these proceedings, will be null and void ; and it is hoped that respect for law and order on the part of all members of this Church will restrain them from giving any countenance whatever to the movement in which Dr. Cummins is engaged.

" B. B. SMITH,

" *Bishop of Kentucky and Presiding Bishop.*

HOBOKEN, December 1st, 1873.

It is scarcely needful to add here that no such presentment or trial was attempted, all legal advisers recognizing the fact that Bishop Cummins was no longer a bishop of the Protestant Episcopal Church. Having by his own act separated himself from that body, he was no longer amenable to its laws.

We quote from the Journal of the first General Council of the Reformed Episcopal Church :

" ASSOCIATION HALL NEW YORK CITY, December 2, 1873.

" On this day, the second of December, one thousand eight hundred and seventy-three, after a meeting of solemn praise and prayer, certain ministers and laymen, formerly connected with The Protestant Episcopal Church in the United States of America, assembled at ten o'clock A.M. in

the building of the Young Men's Christian Association, in the city of New York.

"The Right Reverend George David Cummins, D.D., at the close of the devotional exercises said: 'Christian brethren, by the goodness of God, and under the protection of the just and equal laws of this Republic, and in the exercise of the invaluable 'liberty wherewith Christ hath made us free,' you are assembled here to-day in response to the circular-letter which I will now read.' [Bishop Cummins then read the circular-letter, which we have given before in these pages.]

"Colonel Aycrigg was elected temporary President, and Mr. H. B. Turner, Secretary. After the meeting had been organized, the following *Declaration of Principles*, as drawn up by Bishop Cummins, was read by him and referred to a committee of five.

"I. The Reformed Episcopal Church, holding 'the faith once delivered to the saints,' declares its belief in the Holy Scriptures of the Old and New Testaments as the Word of God, and the sole rule of faith and practice; in the Creed, commonly called the Apostles' Creed;' in the Divine institution of the sacraments of baptism and the Lord's Supper; and in the doctrines of grace, substantially as they are set forth in the Thirty-nine Articles of religion.

"II. This Church recognizes and adheres to Episcopacy, not as of divine right, but as a very ancient and desirable form of Church polity.

"III. This Church retaining a liturgy which shall not be imperative or repressive of freedom in prayer, accepts the Book of Common Prayer, as it was revised, proposed, and recommended for use by the General Convention of the Protestant Episcopal Church A.D. 1785, reserving full liberty to alter, abridge, enlarge, and amend the same, as may seem most conducive to the edification of the people, 'provided that the substance of the faith be kept entire.'

"IV. This Church condemns and rejects the following erroneous and strange doctrines as contrary to God's Word:

"First. That the Church of Christ exists only in one order or form of ecclesiastical polity.

"Second. That Christian ministers are 'priests' in another sense than that in which all believers are a 'royal priesthood.'

"Third. That the Lord's table is an altar, on which the oblation of the body and blood of Christ is offered anew to the Father.

"Fourth. That the presence of Christ in the Lord's Supper is a presence in the elements of bread and wine.

"Fifth. That Regeneration is inseparably connected with baptism.

(Signed) "GEORGE DAVID CUMMINS.
"MARSHALL B. SMITH.
"ALBERT CRANE.
"GUSTAVUS A. SABINE.
"CHARLES D. KELLOGG."

The report of the committee was then, on motion, unanimously adopted.

The President then rising, said:

"By the unanimous votes of ministers and laymen present, I now declare that on this second day of December, in the year of our Lord one thousand eight hundred and seventy-three, we have organized ourselves into a Church, to be known by the style and title of *The Reformed Episcopal Church*, conformable with the Declaration of Principles adopted this day, and with the Right Rev. George David Cummins, D.D., as our Presiding Bishop."

The temporary president, Colonel Benjamin Aycrigg then retired, and the bishop took the chair.

The bishop presiding then offered prayer, after which he delivered the following address, from which we quote :

"BRETHREN BELOVED IN THE LORD : Grace be unto you, and peace from God our Father, and from our Lord Jesus Christ, and grace be with them that love our Lord Jesus Christ in sincerity. Amen.

"We have met to-day under circumstances of deep solemnity. Profoundly do we realize the overwhelming responsibility which rests upon us, as, in the name of the Lord, we set up our banner. Were it not in his name, and in simple, unfaltering trust in him, our hearts would indeed faint within us. But in God alone is all our trust. In a consciousness of loyalty to Christ is our only confidence. In entire dependence upon the Holy Spirit is our only hope. If the work we inaugurate to-day be of men, may it come to naught. If it be of God, may he grant us more abundantly 'the Holy Ghost and wisdom' to make us valiant for the truth, strong to labor, and faithful in every duty, and 'rejoicing to be counted worthy to suffer shame for his name.'

"Let not our good be evil spoken of. We have not met to destroy, but to restore ; not to pull down, but to reconstruct. We would 'build again the old waste places, and raise up the foundations of past generations ;' we would 'repair the breach and restore the old paths to dwell in.' (Isaiah 58 : 12.) And one in heart, in spirit, and in faith with our fathers, who at the very beginning of the existence of this nation sought to mould and fashion the ecclesiastical polity which they had inherited from the Reformed Church of England, by a judicious and thorough revision of the Book of Common Prayer, we return to their position and claim to be the old and true Protestant Episcopalians of the days immediately succeeding the American Revolution. And through these, our ancestors, we claim an unbroken historical connec-

tion, through the Church of England, with the Church of Christ from the earliest Christian era."

Bishop Cummins then gave a sketch of the history of the Prayer Book of 1785, as revised and recommended by Bishop White, going back as far as the treaty of September, 1783, at Paris, and following up the chain of events until the rejection of the revised book of 1785, and the acceptance of the one receiving the sanction of the General Convention of 1789, the present Prayer Book in use in the Protestant Episcopal Church, "the Anglican Church," or the "Catholic Church in the United States," as it is variously styled by the parties within her pale, "excepting the Articles of religion, the Ordinal, the office of Institution, and the form of Consecration of a church." Bishop Cummins further gives at length the points of difference between the books of 1785 and 1789, and concludes thus:

"Is the Prayer Book of 1785, then, perfect? free from objection? By no means. Nothing human is free from imperfection. But this we claim, that, since the beginning of the Reformation of the sixteenth century, no Prayer Book has ever yet been set forth so unexceptionable and so near conformity to Holy Scripture. We accept it as a precious boon left to us from our fathers, older than the Constitution of the United States, and dating back to the very infancy of our existence as a nation. But we reserve to ourselves full liberty to amend, alter, enlarge, or abridge this book, as the Lord may guide us by his Holy Spirit. Nor do we purpose to make this liturgy so imperative or obligatory on the consciences of men that it is always and only to be used, or that freedom of prayer is to be denied and repressed. We thankfully accept this book from our fathers. We will alter, amend, abridge, or enlarge it only

with *great caution and discretion*, and asking the guidance of the Blessed Spirit.

"This, then, is our attitude towards our brethren of the Protestant Episcopal Church. We are not schismatics (no man can be a schismatic who does not deny the faith); we are not disorganizers; we are restorers of the old; repairers of the breaches; reformers. . . . 'He knoweth, and all his people shall know, that not in rebellion or in transgression against the Lord have we done this thing, but that it may be a witness between us and you, and our generations after us, that your children may not say to our children in time to come, Ye have no part in the Lord. The Lord our God judge between us and you.'

"Towards all other Christian people, of like precious faith, our attitude is that only of love, of sympathy, and of earnest desire to co-operate with them in the extension of the kingdom of the Redeemer—both theirs and ours. We regard our movement only as a step towards the closer union of all Evangelical Christendom. For this we shall labor and pray. We gladly acknowledge the validity of the ministerial orders of our brethren whom God has sent into his vineyard, and whose labors he has accepted and blessed. We shall invite all ministers of Evangelical churches to occupy our pulpits and to take part in our services. And we shall rejoice to meet them and their flocks as often as may be expedient around the Lord's table, and acknowledge that 'we, being many, are one body in Christ, and members one of another.'

"'And now may the God of peace, who brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever.' Amen. (Hebrews 13 : 20, 21).

"GEORGE DAVID CUMMINS,
"*Bishop of the Reformed Episcopal Church.*"

At the conclusion of the address of the bishop the Council rose and sang the *Gloria in Excelsis.* Prayer was then offered by the Rev. Dr. Leacock.

Herbert B. Turner, of New York, was elected Secretary of the Council. Resolutions were offered by Mr. Albert Crane, of Chicago, which were as follows:

"*Resolved*, That there shall be a *General Council of the Reformed Episcopal Church*—which shall be representative of this entire Church—to be incorporated under that name, and under that name to hold and dispose of temporalities.

"*Resolved*, That in future the General Council shall be held annually on the second Wednesday in May.

"*Resolved*, That we now elect four ministers and five laymen as a Standing Committee, and three laymen as a Committee of Finance, and one layman as Treasurer."

These resolutions were seconded and carried unanimously.

The following Standing Committee was unanimously elected:

"Rev. Marshall B. Smith, of New Jersey; Rev. B. B. Leacock, D.D., of New York; Rev. Charles E. Cheney, D.D., of Illinois; Rev. Mason Gallagher, of New Jersey; Hon. George M. Tibbits, of New York; Gustavus A. Sabine, M.D., of New York; Mr. Alexander G. Tyng, of Illinois; Mr. Gurdon S. Hubbard, of Illinois, and Mr. Charles D. Kellogg, of New Jersey.

"Committee on Finance: Colonel Benjamin Aycrigg, of New Jersey; Mr. Albert Crane, of Illinois, and Mr. James McCarter, of New York.

"Mr. James L. Morgan, of New York, was elected Treasurer."

After a number of resolutions, touching the government of the Church, were offered and adopted, the Rev. Dr. Cheney was nominated as Bishop of the North-west. He was duly elected. The hymns "Nearer, my God, to Thee," and "Come, Holy Spirit, Heavenly Dove," were sung. Rev. M. B. Smith and Bishop Cummins offered prayer, and after a vote of thanks was tendered to the Young Men's Christian Association of the City of New York, for their kindness in placing their comfortable rooms at the disposal of the Council, the concluding prayer was offered by the Rev. Dr. Leacock; the benediction was pronounced by the bishop, and the Council adjourned.

The room in which the first Council met was the inner parlor of the Young Men's Christian Association of New York; the outer parlor was crowded by persons who had come to witness the organization of the uew Church.

At one end of the beautiful room, on the right as you entered, was a large table prepared for the president and secretary. To the left of this was a still larger table, which was filled by a number of reporters of the secular and religious papers. The rest of the room was filled by seats for the members of the Council. At one end stood a group of students from the General Theological Seminary of the Protestant Episcopal Church, on the other side were a number of the friends of the movement. It was a most impressive scene. No one present could fail to be awed by the quiet dignity, the solemnity and impressiveness of that Council! On the face of each one was impressed the full realization of the responsibility resting on that little band assembled in that upper room.

A High Church clergyman acknowledged that "he had come to scoff, but left in tears." The writer saw him as he entered, and on his face was an expression that ill became the professed follower of him who said, "By this shall all men know that ye are my disciples, *if ye have love one to another.*" With a scoffing look and contemptuous smile he regarded the little assembly, refusing to kneel as the earnest prayers were so solemnly offered. But before he left tears were in his eyes, and with deep emotion he uttered the words given above.

Joyfully, with overflowing hearts, the band of Reformed Episcopalians dispersed, prepared for the conflict with God's own armor; with hearts filled with love for all, yet strong in their determination to stand fast for the truth, they went forth to meet whatever of trial or reproach awaited them.

We give some quotations from the various papers of the time, written by eye-witnesses of the scene. The New York *Tribune*, December 3d, 1873, says:

"The Convocation at the Association Building yesterday was one of deep interest; it may be that its final issues will be momentous and influential."

A distinguished Presbyterian minister speaks thus:

"The Declaration of Principles set forth by this Reformed Church condemns and rejects many erroneous doctrines of the old Church. Its doctrinal basis is such as to commend it to all Christians. Every Christian ought to extend his hand to them and bid them God-speed. He had read the sermons of Bishop Cummins with profound interest, and as long as these brethren kept from error and held to the cross, they

would be sure of sympathy from Presbyterians and Methodists, for they were all one Church."

The leading Methodist Church paper of New York says:

"The new organization, although small in numbers, includes already some of the most liberal and intelligent ministers and laymen of the age. It is not a mere clique of discontents. . . . A New Testament principle lies deep and strong in the foundations of the structure. The right of private judgment is magnified, and the claims of Christian brotherhood are secured in the Constitution adopted by the Reformed Episcopal Church. The organization marks an era in ecclesiastical history, and deserves the recognition and sympathy of all true reformers. It represents principles, and promises results in which liberal Methodists are interested in common with all progressive Christians of whatever name. . . . The Reformed Episcopal Church, therefore, is fairly instituted, and is worthy of the respect and confidence of the people whose rights and spiritual cultivation it offers to promote. . . . And so the Reformed Episcopal Church has been a necessity of the times. The whole movement has been the result of earnest thought and prayer. It will require courage in its leaders to withstand the opprobrium to which they must necessarily be subjected. But by the spirit of patience and the grace of God bestowed, the new Church will grow and become a strong agent, we pray, toward the overthrow of every form of error and clerical assumption."

One of the leading New York daily papers of December 21st, 1873, writes thus, as an editorial:

"Whatever the merits or demerits of the new movement of which Bishop Cummins and Bishop Cheney are now the

recognized leaders, it affords unmistakable evidence that our Christianity has in it the genuine elements of vitality, and that we have men in the midst of us who are as able and as willing as in the darkest days of the past to make for conscience sake needed effort and needed sacrifice. In the Episcopal Church, Cummins and Cheney were men of recognized influence. That to that Church both were sincerely attached we have no reason to doubt, but every reason to believe. To sever themselves from that Church, as they have done, and to attempt to build up a new Church, required not a little of the spirit of the martyrs of olden times ; and, in so far as they have stood up for principle, fought for conscience, revealed daring, and made sacrifices, they have a right to be spoken of with the highest respect, and they have a claim on the public sympathy and support. . . . That they are men of ability, and that their characters are worthy in every respect of their sacred profession has been universally admitted. In the Episcopal Church both men were prosperous. . . . Finding it impossible to check the growing evil, they claimed their rights as men and as ministers of the Gospel, and retired from an association with which they were no longer in sympathy. The new Church is fairly launched : it has many friends and well-wishers."

Another influential New York paper says :

"The proceedings of the Convention which organized the new Church were conducted with dignity. The little company of organizers seemed to be of one heart and mind."

A religious paper writes editorially thus :

"We were present on Tuesday of last week when the 'Reformed Episcopal Church' was organized, and there were some noteworthy signs to be observed, of which we will say

a word. It was a *serious* business that the bishop and they that were with him were engaged in. They looked to God for direction. There was no self-sufficiency nor human ambition apparent. The whole proceeding was that of humble, prayerful, conscientious men, who were not seeking their own advancement nor the applause of men, but the honor of God only. In the case of Bishop Cummins there was positive sacrifice of place, power, salary, *and friends*. He is poor in this world's goods, and goes out in faith for conscience sake. . . . But there was no unseemly haste in the proceedings of the new Council last week. They moved slowly, and adjourned without any demonstration to challenge public attention. We have not a doubt but that it will work for good. It will rouse the Church to inquire into the *causes* of this movement, and if it is true, as Dr. Tyng, jr., alleges, that the tendencies are Romeward, every honest minister and man in the Church will set himself against the current."

A presbyter of the Protestant Episcopal Church writes in the New York *Tribune* of December 12th thus:

"Had any bishop been willing to aid in purifying the Church of its dross, at either of the great epochs when the opponents of prelacy 'contended for the faith once delivered to the saints,' the history of the past three hundred years would have been very different. But neither at the 'Restoration' nor during the great revivals of the eighteenth century under the preaching of Wesley and Whitefield, was any bishop found willing to unite with the multitudes of clergy and laity who were ready to establish a 'Reformed Episcopal Church.' . . . It has been reserved to our day to witness the spectacle of a Protestant Episcopal bishop voluntarily resigning for conscience sake the position, honors, and emoluments attaching to the prelatic rank, to aid in restoring to the Churches of Christ a primitive Episcopate and a scriptural

liturgy purified from erroneous rites and phrases. Bishop Cummins is the first Protestant Episcopal bishop since the days of Edward VI. who has renounced 'the yoke of bondage' which has so long fettered the Episcopate, to become partaker of 'the full liberty of the Gospel.'"

The above quotations will serve to show the spirit of the press and of individuals who were not connected with the Protestant Episcopal Church, with respect to the new organization. We have before us an immense amount of such matter, but it is needless to present more to the reader. With two more extracts we will conclude.

The *Christian Union* of December 10th, 1873, says:

"The attitude of the High Church party toward the new movement seems to us undignified and proscriptive, and the pronunciamento of the senior bishop of the Protestant Episcopal Church, declaring that any Episcopal act of Bishop Cummins will be 'null and void,' will probably fail of its object, since it is pronounced on high Episcopal authority to be without warrant of ecclesiastical law. Of the wisdom or unwisdom of the step which Bishop Cummins and his friends have taken we do not presume to judge. Their right to form a new Church in accordance with their own convictions will be generally admitted; and if, without antagonism or unwholesome controversy, they proceed to do the work of a Christian Church in a Christian spirit, they will have the earnest sympathy and good wishes of all earnest Evangelical Christians."

A venerable and beloved Protestant Episcopal clergyman of Pennsylvania writes as follows:

". . . The above discussion was closed at this point by providential circumstances. It is published now simply

as a fragment. There are other topics bearing on this theme which the writer would have touched ; but this cannot be at present. He would gladly have said something also in defence of his brethren—beloved and honored—who are Bishop Cummins's associates in his important movement. But their record is on high ; and there is a great work before them.

"May the blessing of God be upon them and upon it ! As to Bishop Cummins himself, he can well afford to bide his time. His name will be a household word in the homes of thousands yet unborn, as, in the providence of God, the founder of a new and noble branch of the Church of Christ, when some who stand higher before the public now shall have passed from the world's thought ; to be only remembered, perhaps, when some painstaking Church antiquarian of a future age shall piously spend some of his leisure hours in the busy idleness of searching, amidst the dust and rubbish of history, for the missing links in the chain of Apostolical succession."

After Bishop Cummins left the Protestant Episcopal Church, and while residing in Fifty-seventh Street, near St. Luke's Hospital, he saw Rev. Dr. Muhlenburg frequently. The doctor was and had been a friend of the bishop's for many years, and naturally, at such a crisis, he sought advice from a man so much older and of such marked wisdom. We remember these interviews well—one particularly, when the venerable doctor came over late at night to give Bishop Cummins his advice. A letter received from Dr. Muhlenburg is here given *in full :*

"St. Luke's Hospital, New York, November 25, 1873.

"Dear Bishop : I have thought much on the momentous subject on which you are pleased to hear my advice, but really I am at a loss to give any. 'A movement is a thing

that moves,' and I cannot see whither your present move can move but towards the founding of another Church. This, as yet, I fear to think of, though it may be what the providence of God designs. I have tried to write something for the *Church and State* which would not be misconstrued. Not succeeding, I must put it off until I see how things shape themselves, or rather how they are shaped by the Divine disposer, who, in his own way, will rule or overrule them to the glory and the good of his Church.

"I will call and see you to express my thoughts on one point about which I am not sufficiently clear to write.

"Earnestly praying for you the guidance of the Holy Spirit, giving knowledge as well as zeal, I am yours sincerely, in the one fold of the great Bishop and Shepherd of souls.

"W. A. MUHLENBURG."

CHAPTER XL.

WORK IN THE REFORMED EPISCOPAL CHURCH.

Jesus, while this rough desert-soil
I tread, be thou my guide and stay;
Nerve me for conflict and for toil,
Uphold me on my stranger-way.

BONAR.

AGED 51.

WE cannot tell the brief story of Bishop Cummins' work in the Reformed Episcopal Church better than to preface it with the following interesting letters. The first is from the Rev. Dr. Parker, a member of the Evangelical Alliance, who met Bishop Cummins in New York, October, 1873:

"LONDON, December 1, 1873.

"MY DEAR DR. CUMMINS: I have to-day received your printed letter, and though very deeply engaged must take a moment for the expression of my deepest sympathy with you in your new attitude and relationships. Wherein you have suffered for the Master your reward is sure. You know this, yet it does us good under trial to hear our own deepest convictions reiterated by a friendly voice. I congratulate you on your firmness and self-denial: there is a great work before you marked by specialties which cannot but excite very profound and devout interest throughout a wide circle. May the Holy One give you strength, boldness, and emphasis, that your

testimony may *tell* upon sectarianism with irresistible distinctiveness.

"Your letter—which I am republishing in my paper this week—is admirable in temper. There is no flutter of mere petulance or excitement about it; it is calm, moderate, and therefore strong.

"Many of us will watch your movements with keen interest. They will not be without effect in this country—a country so little, yet so great!

"You and Mrs. Cummins must visit us, and tell your tale to British ears; a warm welcome awaits you at many an English fireside.

"With most respectful regards to yourself and Mrs. Cummins, I am, ever cordially yours,

"JOSEPH PARKER.

"31 *Highbury Quadrant, London.*"

The second is from the loved and honored Rev. Dr. Arnot, of Edinburgh, Scotland:

"8 MERCHISTON AVENUE, EDINBURGH, December 2, 1873.

"DEAR BISHOP CUMMINS: A copy of your letter of resignation reached me yesterday evening; and I take the earliest opportunity of writing to express my deep sympathy with you in your effort to serve the Lord and do right in a very difficult position. I am able to comprehend in some measure the kind of struggle through which you have passed; for I was a minister of the Established Church of Scotland more than four years before our exodus in 1843.

"While I sympathize with you I am much disappointed at the result. The inter-communion in Dr. Hall's church was an immense enjoyment to me. The act sent a thrill of joy through my heart; for I took it to be a symptom of enlargement and liberality in the Church that is episcopally governed in the United States. I felt that community stretch-

ing out its arms in your person to embrace the brethren in the common faith ; but, alas ! the result shows that it was the act of an individual, and not of the community. Your retirement, taken in connection with its grounds, constitute to my mind the strongest evidence I have yet seen that Ritualism is the paramount power in the Church known as the Anglican ; for if its strength on the soil of America is sufficient to eject you, what may it not accomplish with its antiquity and prestige in the more conservative and aristocratic society of England.

" I especially lament that even in the United States, where all the surroundings tend to foster freedom and liberality, the prelatic Church is not able to endure that measure of communion with brethren in the Lord which your act implied.

" Although I have once in my life passed through a ' disruption,' I do not think lightly of any such rending. Like yourself, we dreaded it, and shunned it to the utmost. It was only in the last extremity that we consented to take the step ; that is, when, according to our light, to have shunned it longer would have been to obey men rather than God.

" For my own part, although all my education has been Presbyterian, the longer I live the more I learn to let Christianity be predominant, and the lesser things subservient ; and in particular I should by no means despair of a reciprocal approach, even to the extent of union between the Episcopal Church and our own, provided, . . . and the conditions do not seem extravagant, . . . 1st. That absolute errors should be eliminated from authorized Formulas. 2d. That the liturgy should not be oppressive in quantity, and not imposed so as to exclude free prayer in the public assembly. And 3d. That the bishops should be the wisest and the gravest of the ministers chosen and set apart to superintend and instruct—chosen by the Church itself.

" I am, in Christian and brotherly affection, yours,

" WILLIAM ARNOT."

The third letter is another from Rev. Dr. Parker, of London :

"The Rosstrappe, Highbury, New Park, London,
January 14, 1874.

"My Dear Dr. Cummins : Your letter, so welcome and so cheering, is now before me. I fear you did not receive the copy of the *The Christian Shield*, in which I expressed hearty sympathy with you in your great work. The paper will be posted to you regularly, in token of deepest interest in your sacrifices and toils. If you will send a special letter about your position for insertion in the *Shield*, it will help your cause very much in the old country. You are being watched in England, both sympathetically and contrariwise, so it is very important that our information be complete and authoritative.

"It is pretty evident to me that the time will arrive when you must pay a visit to England on this business. When it comes pray remember my name, and that it means sympathy, welcome, and co-operation.

"Mrs. Parker unites with me in kindest regards to Mrs. Cummins and yourself, and I am, in the bonds of the one cross, very sincerely yours,

"Joseph Parker.

"Right Rev. Bishop Cummins."

Some weeks before Bishop Cummins left the Protestant Episcopal Church he met the Rev. Dr. Riley, founder of the "Church of Jesus," in Mexico, at Philadelphia. After Bishop Cummins's resignation of the assistant bishopric of Kentucky Dr. Riley met him frequently at his temporary residence, No. 11 East Fifty-seventh Street, New York. Dr. Riley was very desirous that Bishop Cummins should go to Mexico and take charge of the Evangelical Church in that

country. They had frequent interviews upon this subject, and Dr. Riley was present when an informal meeting of a few earnest and devoted clergymen and laymen took place in Fifty-seventh Street. Had not these brethren rallied so readily round Bishop Cummins at this time, we believe he would have accepted Dr. Riley's proposition to become the Bishop of the "Church of Jesus." But naturally he preferred to accomplish the work which he felt himself called to do in his native land.

The *first candidate for Orders* in the Reformed Episcopal Church was received December 7th, 1873.

On the 8th December the following letter was received:

"40 BEAVER HALL TERRACE, MONTREAL,
December 8, 1873.

"DEAR SIR: I shall not weary you with congratulations upon the noble step you have taken, but come at once to the object of my letter.

"On 1st January a company of Christians are to issue the first number of *The Protestant*, a monthly periodical to be devoted exclusively to combating *Ultramontanism*, *Romanism*, *and Ritualism*. In Canada we have the germs of the evil which led you to take your noble stand. Will you send us aid in this battle? One line from your pen would be as a thunderbolt in the camp, and I am urged to ask and beseech you to give us for our initial number a short letter or article —no matter how brief—even if only a God-speed. It will warm the hearts of thousands of your friends in our Church in Canada. The good you can do in this way will be greater than you can imagine. With most sincere good wishes, and prayers that God may spare you to complete the good work begun, I am, with esteem and respect, truly yours,

"H. V. H."

We give another letter of interest:

"THE CHURCH OF IRELAND PROTESTANT DEFENCE ASSOCIATION,
14 WESTMORELAND ST., DUBLIN, December 8, 1873.

"RIGHT REVEREND SIR: Having seen it announced in the Romish *Freeman* of this day that you had seceded from the Episcopal Church on account of the prevailing Ritualism therein, we write to express our sorrow that you have felt it impossible to avoid doing so, while we, at the same time, desire to express our high appreciation of the noble stand you have felt called upon to make against this spiritual leprosy.

"We send you by this mail a copy of all our papers, as their spirit is likely to fall in with your Protestant and Evangelical sentiments, and shall be glad to have your opinion upon *this* movement.

"I am, right reverend sir, yours faithfully,

"S. G. POTTER, D.D., *Clerical Secretary.*"

Under the same date Mr. Alexander G. Tyng, of Peoria, Ill., writes:

"I think the time has come to organize a church here. We can take some of the most influential members of St. —— with us. I have applied for the use of a Baptist church here, until we can build a church. Already several leading persons from other churches have expressed their intention to join us."

From a Protestant Episcopalian in New Jersey came a hearty God-speed. We quote a few sentences:

"My father for forty-three years was a minister of Christ in the Protestant Episcopal Church. He was the co-worker with such men as Dr. Fowles, Bedell, Clark, and Newton, and, earlier, with Benjamin Allen, of old St. Paul's. Where now are we to find such men? Under Rev. J. H. Fowles's ministry I joined the church, was confirmed by Bishop Alonzo

Potter. About this time I remember hearing *you* preach in the Epiphany, on the 'Denial of Peter.' You are charged with being too hasty. I deny it, and wish it had been sooner, or that even now two more bishops, calling themselves Evangelical, had the Godlike courage to stand up with you. But it matters not—the Lord 'can save by many or by few.' It may be his plan that you shall be the 'Moses' in so great and holy a cause. As Dr. Newton lately said in his church, 'There is no doubt but that *we* are the Episcopal Church, as we are they who hold the real and true faith on which it was originally founded.' With loving Christian regard, I am, dear bishop, your brother in Christ, J. S——."

From one of the oldest and most able and esteemed of the Evangelical Episcopal clergy he received the following strong indorsement of his course:

"PHILADELPHIA, December 11, 1873.

"MY DEAR BISHOP CUMMINS: I have had it in my heart several times since I saw you last, not to inflict a letter upon you but merely to wish you *God-speed* in the important work in which you are engaged. I cannot express the deep interest that I feel in its success. My heart goes with it, and if I were a younger man I should certainly go too. If wisely conducted it will, I am disposed to think, be the most far-reaching and important ecclesiastical event of the century. . . .

"Excuse me for another suggestion. I hope that there will not be too much delay in *consecrating other bishops*. If I am correctly informed as to your canonical status before the Church, you cannot be *regularly deposed* until six months have elapsed. If so, the *validity* of your official acts during that time cannot be questioned, however *irregular* they may be deemed. This, I think, will be a point of much importance in the future history of the new Church. I hope it will be well guarded.

"I heard one of the oldest and best of our evangelical brethren in this city say the day before yesterday, 'With Cummins, and Cheney, and —— as missionary bishops, men will begin to see that the new Church is *likely to succeed.* Why, they will be able to outpreach the whole House of Bishops!' I hope *that* strong triumvirate will be in the field as soon as may be.

"Very respectfully and truly yours in the bonds of the Gospel.

"P.S.—I spent a few days with my old friends. . . . I wanted them to be in New York on the 2d inst. They held back. They (like a multitude of others) are waiting to see some signs of success. This they will have, I trust, shortly.

"But, after all, our main dependence must be in the *prayers of faith.* Let God be glorified, and it matters not what becomes of *men* in such a matter."

A gifted American authoress writes as follows:

"PHILADELPHIA, December 15, 1873,

"*To Bishop Cummins:*

"BELOVED BROTHER IN CHRIST: In the sudden development of affairs in the Church of our love, doubtless there are many of us standing just where the children of Israel did on the borders of the Red Sea, waiting for the sure command of Moses. In this time of agitation we want information and direction, for the faith of Christians is sorely tried. Thousands have been deeply grieved and wounded by the corruptions which have been allowed to spring up among us, with no human hand to stay their progress, looking for some way of deliverance. But now that the guiding rod points the way, we are anxious to know whether it is really the hand of God, and what is duty. The cry of schism alarms many timid souls, and it seems as if there ought to be in this crisis some powerful pen writing, in a popular style, a series of

short simple tracts answering questions that are agitating many minds. Allow me to name some :

" What is schism ?

" The bishop of the New Testament.

" The bishop of the ritualists.

" The word priest.

" The word altar.

" The Lord's table.

" The real presence.

" The spiritual presence.

" The baptism of the New Testament

" The baptism of the ritualists.

" The Romish confessional.

" The modern confessional.

" The Church, etc., embracing all the strong points of sacerdotal faith and practice.

" There are many among us who are greatly disturbed, but who have neither time nor ability to wade through works of scholastic theology ; but it seems to me that if some one with a pen bold as Luther's, and loving as Melancthon's, would issue a series of tracts upon these subjects, close by the side of Scripture, they would be very useful. Let them be simple, scriptural, loving, sent broadcast all over the land, scattered freely, gratuitously, as Hannah More scattered hers in England. Is it not worth the trial ? If it is not trespassing too much upon your time, please answer by a few lines giving me your idea of schism, and saying how this strikes you.

" May the Good Shepherd of his flock guide us all, prays your sister in Christ, H. B. McK."

From a missionary in China came this letter :

" January 12, 1874.

" My Dear Bishop and Old Pastor : I have just seen your letter of resignation in the papers, and send a line of

sympathy and love. I do not know what your plans and the like are. I have written to Dr. Sparrow on the subject of your great step. Some sharp and trying work has to be done. May God help you and guide you aright, and keep you at every step.

"Yours with prayer and love."

On December 8th, 1873, a parish meeting was held in Christ Church, Chicago, at which it was unanimously resolved that the Rev. Charles E. Cheney, D.D., should accept the bishopric to which he had been elected by the First Council of the Reformed Episcopal Church, "provided it would not prevent the continuance of his pastorate among that people." Accordingly, Bishop Cummins, four clergymen, and one layman left New York for Chicago, December 11th. The journey was accomplished in safety, though the collision of two trains caused a delay of eight hours on the road. Mercifully no one was fatally injured. Some miles from Chicago the following telegram was put into the hands of Bishop Cummins:

"NEW YORK, December 12, 1873.

"*To the Right Rev. G. D. Cummins:*

"I hereby formally and officially withdraw all such Episcopal authority as you have heretofore exercised under canon thirteenth, title first.

"B. B. SMITH, *Bishop of Kentucky.*"

The daily papers of Chicago contained full accounts of the consecration. It would be out of place to quote here fully from the very lengthy descriptions of the services before us. We will only say that the interest was widespread and intense. The audi-

ence was immense, crowding the church to the chancel railing ; a vast number stood throughout the long services. Bishop Cummins was assisted in the consecration by the Rev. Dr. Leacock, the Rev. Mason Gallagher, the Rev. W. V. Feltwell, and the Rev. Charles H. Tucker. The subject of the bishop's sermon was, " Primitive Episcopacy," from the text 1st Peter 5 : 1, 2, 3, 4 verses ; his address to Dr. Cheney was most impressive ; and the entire service was marked by great solemnity and dignity, so much so that those of the press who were opposed to the new Church acknowledged this.

From Chicago Bishops Cummins and Cheney, with some of the clergy and laymen, went to Peoria, Ill., and organized a church in that important town under the name of Christ Church.

The church in Peoria at once became a flourishing and important parish. At the organization, December 16th, of this church, Bishop Cummins made an address, in which he clearly set forth his reasons for leaving the Protestant Episcopal Church, giving a statement of his present position, and of those who were with him, and of their future work.

At this time, and immediately after the resignation of his office of bishop in the Protestant Episcopal Church, as well as for months after, Bishop Cummins received hundreds of letters, which, if printed, would form many volumes. We cannot even make short extracts from these, lest they should swell this record to an unwieldly size. Suffice it to say that among them are many condemnatory of his course, while a large majority bid him a hearty God-speed, and some gave in their names as adherents to the new Church.

It is now especially a cause of thankfulness that so many of these letters contain strong expressions of sympathy for Bishop Cummins, and even on the part of those who could not go with him, sincere and loving words, assuring him of their faith and confidence in his motives.

When these letters are given to the public, there will be not a few who will be surprised to find that some of the bishops, clergy and laity of the Protestant Episcopal Church, as well as of other churches, wrote earnest words of kindness and encouragement to the bold and brave standard-bearer in this time of conflict and trial.

On November 25th, 1873, the rector and vestry of St. George's Chapel, Chicago, met to express their entire sympathy with Bishop Cummins, and asking to be admitted into the new Church. This was the *first* Reformed Episcopal church in Chicago.

The winter of 1873–4 was passed by Bishop Cummins in New York, where he held regular services in Steinway and Lyric Halls. On the 21st of January the first Reformed Episcopal church in Canada was organized by the Rev. W. V. Feltwell, at Moncton, N. B. The first Reformed Episcopal church of New York was formally organized in March. In February Bishop Cummins was invited to visit Ottawa, Canada, for the purpose of forming a congregation in the capital of the provinces. A church at Sussex, New Brunswick, was soon after organized, and April 6th the first Reformed Episcopal church was established in Philadelphia. In March Bishop Cummins's health began to fail. The intense excitement, as well as the care and anxiety consequent upon such a movement, coupled

with the abuse of enemies, the coldness and desertion of friends, besides the regular services held in New York, the immense correspondence, requiring great wisdom and judiciousness, was more than one of his sensitive nature could bear. At first his physicians hoped that a short rest from constant labor would restore him. Accordingly, he left New York for Philadelphia, February 14th, where he spoke in behalf of the Reformed Episcopal Church several times; but finding, as the weeks wore on, that he grew no better, he accepted the kind invitation of the Rev. Dr. Tyng, Jr., to occupy his country home for a time.

On the 18th March the Bishop, with his wife and son, left New York for Summit, New Jersey, where they remained a fortnight. In the quiet of this lovely home Bishop Cummins grew stronger; but hearing of the dangerous illness of his little granddaughter, he decided to go for a few weeks to Pewee Valley, the home of his daughter. While there, and when his little grandchild was still very ill, his mother-in-law, so truly beloved by him, was seized with an attack of apoplexy, and later his dear daughter was also taken ill. The strength that had been gained during his quiet rest at Summit was lost in part by reason of these new causes for anxiety.

In April the Rev. W. T. Sabine, of New York, left the Protestant Episcopal Church, resigned the rectorship of the Church of the Atonement, and became rector of the first Reformed Episcopal Church in that city. In May the Rev. W. H. Reid began services of the Reformed Episcopal Church in Brooklyn, organized June 3d. May 13th, the second General

Council was held in New York, at which Bishop Cummins presided.

The latter part of June Bishop Cummins, accompanied by his wife and young daughter, went to Clifton Springs, Western New York, where they passed eight weeks. Under the judicious treatment of Dr. Henry Foster he grew much stronger.

June 24th, he was formally deposed by the bishops of the Protestant Episcopal Church.

July 7th, his mother-in-law, who by her devoted love and many earnest prayers had cheered him in his path of trial, was called home to be with her Saviour and "the spirits of just men made perfect." There they have long ago met, mother and son, and all the weary pilgrim way has been forgotten in the glory not revealed to man.

In July a church in Pittsburg was organized, and one in Louisville. The Rev. Dr. Neill, of Minnesota, also began services in St. Paul and Minneapolis.

Letters were received during the autumn of 1873, and the spring and summer of 1874, from clergymen and laymen of the Free Church of England, expressing a wish to unite with the Reformed Episcopal Church. Bishop Cummins corresponded with these brethren for some months, and finally it was decided that Colonel Aycrigg should visit England as the accredited representative of the Reformed Episcopal Church.

The last of August, Bishop Cummins left Clifton, where he had passed a pleasant summer among many sympathizing friends, and in that atmosphere of Christian love and fellowship so congenial and grate-

ful to him at that time especially, and went first to Hoosac to visit his friend, Mr. George M. Tibbits. From that lovely English-like home he went to Saratoga for a few days, and sojourned at a quiet home there.

While at Clifton the following editorial appeared in the Auburn, N. Y., *Daily Bulletin*. We quote from the article, July 31, 1874:

"The bishop is about fifty-five years of age, of fine physique, an impressive and dignified bearing, but kindly and courteous, and readily accessible to all who approach him. He is precise in his use of language, but not pedantic, and impresses one as a gentleman of much thought and culture, but who has not buried in the study of books and dogmas his natural geniality of heart and large sympathy with and for humanity. He is evidently a man who is sincere in what he utters, and whose heart is in the movement in which he is engaged. He received our reporter cordially and readily, and frankly answered the questions put to him. The bishop throughout the interview expressed his views candidly and without reserve, but without any appearance of egotism, seeming rather to prefer talking about the Reformed Episcopal movement, and the principles involved in it, than about himself."

While in Ottawa Bishop Cummins ordained the Rev. John Todd to the presbyterate. The scene is thus described by one who was present:

"A ceremony, the like of which has never been witnessed in the Dominion of Canada, and perhaps not in the wide world, was performed last evening in St. Andrew's Church, Wellington Street, viz., the ordination of an Episcopal presbyter by an Episcopal bishop, assisted by non-Episcopal

clergymen. Notwithstanding the extreme heat, the church was filled with an attentive and devout audience. The usual opening service over, the Ordination service began, the bishop reading the collect, epistle, and gospel ; after which he addressed the candidate in a most earnest and impressive manner. The clergymen present, four in all, united in the laying on of hands. The bishop then addressed the congregation and expressed his joy at being able to show that he believed that all Evangelical clergymen were validly ordained ministers of the Church of God. He spoke in high praise of Knox, Wesley, Calvin, and Luther, as being the shining lights of the Reformation. The service concluded by singing hymn 138, and prayer and the benediction."

On the 8th September, 1874, Bishop Cummins laid the corner-stone of Emmanuel Church, Ottawa, Canada. The scene was a most impressive one. The arrangements were so complete that the large number of people present were comfortably accommodated, and the services were marked by deep emotion on the part of the congregation who had so bravely encountered reproach for the sake of truth. As early as the 12th February the little band met, and after organizing requested Bishop Cummins to visit them. This he was prevented from doing by illness ; but he sent Rev. Mason Gallagher, the brave pioneer minister of the Reformed Episcopal Church, in his place. This earnest and faithful clergyman remained in Ottawa until the congregation were strong enough to call a rector. In August Bishop Cheney visited this parish and held a confirmation.

In September this band of devoted Protestants were cheered by the arrival of the founder and pre-

siding bishop, who remained with them some time. In the laying of the corner-stone of this beautiful Gothic church, Bishop Cummins was assisted by the pastor of the church and two clergymen of the Wesleyan and Presbyterian Churches. An elegant silver trowel was presented to the bishop by the church, wardens and vestry of Emmanuel Church, and has this inscription : " Presented to the Right Reverend Bishop Cummins, D.D., by the Church-wardens and Vestry, on the laying of the Corner-stone of the Reformed Episcopal Church, Elgin Street, Ottawa, September 8th, 1874."

This trowel was given to the presiding bishop, the Right Rev. C. E. Cheney, D.D., July, 1876, to be used in laying the corner-stones of the Reformed Episcopal churches. " Bishop Cummins's address," says one present on the occasion, " was a most able and eloquent one, being characterized by much force and vigor." From Ottawa Bishop Cummins went to Binghamton, N. Y., where he preached several times and confirmed a class in the chapel of the Reformed Episcopal Church in that town.

From Binghamton he visited Washington, D. C., and preached and addressed the congregation there, which met in a hall, and was the guest of a dear friend, one of the vestry of his old church (Trinity).

After passing some pleasant days in this his old and well-loved home, he turned his face westward. In Louisville he officiated several weeks for the congregation in that city, and confirmed a class. From Louisville he went to Pittsburg, where he held services several times, and from there he journeyed to New Brunswick, Canada, where he visited the

churches at St. John, Moncton, and Sussex, holding a number of services and confirming classes.

November 8th, assisted by Rev. M. B. Smith, he held services in Toronto, where a church was organized—there are now two in that city. Mr. Smith and Colonel Aycrigg accompanied Bishop Cummins to New Brunswick also. This autumn Dean Cridge, of Victoria, British Columbia, and Rev. Dr. W. R. Nicholson united with the Reformed Episcopal Church. They are now bishops of that Church, the one having the jurisdiction of the Pacific coast, the other that of Pennsylvania and Delaware.

The second Reformed Episcopal church in Philadelphia assembled for services in this month (November 25th), Rev. Dr. Nicholson, rector.

After this extended tour Bishop Cummins took lodgings in Baltimore, for the purpose of establishing a church in that city. He began services at Lehman's Hall, Howard Street, December 27th, 1874, and continued them as regularly as his other duties would allow. During this winter he was called to organize churches at Newark, N. J., and other places. In February the church in Baltimore was organized, and the Rev. Benjamin Johnson, of Macon, Ga., and formerly of the Protestant Episcopal Church, was called to take temporary charge.

Before the close of this year several churches were established, and a number of clergymen joined the new Church.

We give extracts from letters received by Bishop Cummins during the winter of 1873–4, and later from clergymen of the Free Church of England.

The first is dated :

"HERTFORDSHIRE, ENGLAND, December 16, 1873.

"It was with the deepest interest that I recently read in the *Church Times* the noble letter in which you give the reasons of your secession from the American Episcopal Church. My heart responded to your every word. May God grant that your bold witness for Evangelical truth may help to stay that pernicious tide of Ritualism which I grieve to see is making rapid progress in your country as in our own. I perceive from your letter that you propose to form a truly Evangelical Church upon the basis of a thoroughly revised and purged Prayer Book. It is with regard especially to this latter subject that I have felt moved to write to you."

Another clergyman writes:

"SURREY, ENGLAND, December 17, 1873.

"By the last mail I have forwarded documents descriptive of the principles and work of the Free Church of England. This Church was established some years ago to counteract the growth of Ritualism in the Church of England. It has been carefully organized, and is awaking considerable interest in this country, and many new churches are in course of foundation. It will appear to you, I think, from the information sent, that the Free Church of England in its constitution and aim exactly meets the case of the Reformers in the Church of America, and the points brought forward at the meeting in New York on the 2d inst—as far as I can gather from a short newspaper report—indicates a remarkable identity of views. The ground you desire to take is exactly the ground we occupy, and it seems to me that this circumstance may, in the hands of an All-wise Providence, be the means of effecting a powerful Protestant Union for the maintenance of Evangelical Church principles in both countries. I am writing unofficially, but I know the feeling of my brethren, and without waiting for our next Council

meeting, hasten to express my personal admiration of your courage and fidelity to the truth, my heartfelt sympathy and my earnest and prayerful hope that our blessed Lord will guide and sustain you.

"I am, right reverend and dear sir, faithfully yours in Christian fellowship, F. S. M——."

We give another letter written from England about the same time:

"LONDON, December 19, 1873.

"REV. AND DEAR SIR: We have just heard that you and some other clergymen met at New York on the 2d inst., and resolved to establish a Reformed Episcopal Church for America, with the special design at the present of opposing Ritualism in your great and growing country. The stand you have made is worthy of the men to whose self-denying and devoted labors the Episcopal Church owes its origin in America—the men who founded the society, *De promovendo evangelio in partibus transmarinis*, and who declared their design to be 'the administration of God's Word and sacraments, ... to instruct the people in the principles of true religion, and to oppose divers Romish priests and Jesuits who had been encouraged to draw them over to Popish superstition and idolatry.'

"The principles of the new organization as reported to us appear to be—the Word of God the sole rule of faith and practice; the faith once delivered to the saints, on the basis of the Evangelical interpretation; Episcopacy, not as of divine right, but as a very ancient and desirable form of Church polity; a purified liturgy, etc. You reject baptismal regeneration, the sacrificial theory of the eucharist, and that Christian ministers are priests.

"Hail to the Reformed Episcopal Church of America! We wish you good luck in the name of the Lord!

"I write on behalf of the Free Church of England. Your platform and ours are *nearly* identical. We offer you the right hand of fraternal salutation. We are willing to take counsel together and to co-operate—on the ground of perfect equality—in pursuit of the great object for which we ecclesiastically exist. May there be given us a sound understanding in the fear of the Lord. I have requested that our publications be sent to you forthwith, that you may see we have not been idle, and that we have not halted between two opinions in revising the Prayer Book. We have cut out the priestly element wherever we found it. We have revised the Catechism, utterly casting out baptismal regeneration, and placing in its stead the way of salvation as taught by Christ and his apostles.

"May God, by his Holy Spirit, direct us in all things.

"I am, yours faithfully,

"T. C. T——.

"To the Right Rev. Bishop Cummins, *New York.*"

Though other letters from which we make extracts were written later, we give them here in preference to separating them from those of earlier dates:

"Ilfracombe, England, March, 10, 1874.

"*To the Right Rev. Dr. Cummins:*

"My Dear Bishop: It gives me much pleasure to forward to you the inclosed document from the 'Council of the Free Church of England,' and to add a few words of greeting from myself as expressive of the interest I take in your movement.

"I have not been unacquainted with the undercurrent that has been secretly at work in your midst for some time past, and of the interest taken by many among you of our doings here on this side of the Atlantic. But I was not prepared for the bold course which, by God's grace, you have

been able to take, and which has so suddenly brought to the surface in a tangible form the workings of many hearts ; and the result shows that the time had come. I bless God for the grace he has given you, and I pray that you all may have wisdom to do the work God has given you to his glory. May he give you and us 'the spirit of power and of love and of a sound mind,' 'that ye be perfectly joined together in the same mind and in the same judgment.'

"I am, my dear bishop, faithfully and fraternally yours in Christ, B. P——."

From a long and most interesting letter from a clergyman of the Church of England we quote the following sentences :

"It is with feelings of thankfulness and pleasure of no common kind that many Protestant English Churchmen have heard of the origin and progress of 'The Reformed Episcopal Church.' Alas ! alas ! that such a protesting Church should be so *absolute a necessity* in these days of nineteenth century light and freedom. Yet in England, as in America, the Ritualistic leaven is spreading among our churches with alarming rapidity. You must, I am sure, be glad to hear that in the mother country, as in your own land, Christian men have been found willing to utter indignant protests against the *unscriptural* and *anti*-Protestant practices of the Ritualists. The object of my now addressing you is that through your kindness and Christian courtesy I may be better informed as to the organization of the Reformed Episcopal Church, and whether it would be possible for myself and congregation to join such Church. Your Episcopal title being as indisputable as any of the English Bishops, . . . would it be possible for you to consecrate two or three missionary bishops for England, who should form an English branch of the Reformed Episcopal Church, having yourself as president

of the entire body? I am not alone in the persuasion that could such a course be adopted it would be the commencement of an important religious movement in this country—a movement of all the more importance because of the inability of the Ritualists to question the orders of the Reformed Church clergy. With my best wishes for the success of your glorious work, I beg to remain, right reverend sir, your most obedient, ——."

In a letter dated 17th April, 1874, to Bishop Cummins, we find the following:

"We have held recently a meeting of the entire midland district of the Free Church of England. Your Reformed Church movement was one of the subjects brought before us, when great sympathy was expressed for you. There is in England a wonderful opening for this movement, and which we trust and believe that providence will make you the instrument of using for the glory of God and the spread of the Redeemer's kingdom. My letter fairly represents the feelings and views of many, and will be followed shortly by a document of a more official character. Meanwhile, praying that the blessing of Almighty God may rest upon you and your great work, I am, right reverend and dear sir, yours obediently,

"—— ——."

Another clergyman sends this cordial invitation:

"May 14, 1874.

"RIGHT REV. AND DEAR BISHOP: Your valued letter of April 25th has duly reached me, almost at the same time as the information that the union of your Church with the Free Church of England has been advanced a stage. . . . I am very sorry to hear of your illness. After the excitement

incident to such a step as you have taken it is no wonder that health should fail.

"Cannot our brethren in America spare you to us for a little? We live on the most elevated and beautiful part of the hill, and I can only say how heartily my dear wife joins with me in urging you to spend a month with us. The voyage, and the quiet you would get here, together with our fine air and the tonic effect of climbing our far-famed hills, would, I am sure, do much to restore you; and but for one little service I will ask from you you may be as retired as you like while I enjoy the pleasure of driving you about the neighborhood.

"It happens that I have been building a new church here, which is nearly completed, and will, we expect, be ready for opening at the beginning of July. It would serve me greatly if you could take some prominent part in the opening services.

"In addition to this, it would undoubtedly help the work in England if you could meet the brethren here, and discuss with us personally the prospects and possibilities of the future. I do trust that you will be able to give us this pleasure.

"Right reverend and dear sir, yours very faithfully,

"____ ____."

"COMMITTEE ROOMS, SPA FIELDS, LONDON, W. C.,
January 12, 1875.

"REV. AND DEAR SIR: We are authorized by the Council to give you a cordial invitation to meet us at our Convocation in June next, and to take part in the proceedings.

"We hope nothing will hinder your coming, and we shall look forward to your arrival with great interest.

"Please convey the full fraternal greetings of the Free Church of England to the beloved Reformed Episcopal Church of America.

"In the name of the Council, on behalf of my fellow-

secretary, the Rev. J. Sugden, B.A., and myself, I am, reverend and dear sir, yours faithfully,

"THOMAS E. THORESBY.

"BISHOP GEORGE DAVID CUMMINS,
38 *Bible House, New York City.*"

The two following letters were received from Protestant Episcopal clergymen:

"PHILADELPHIA, January 22, 1874.

"MY DEAR BISHOP: I have but a moment to write; I wish to say that I have just met a number of our leading young men at dear Dr. Sparrow's funeral, and was glad to find such warm expressions of *deep interest* in the new Church as were openly uttered by several. The older men were not nearly so appreciative or cordial in their remarks. . . . I have just read your Constitution, and rejoice to see that you have made the Church so thoroughly *Democratic*, by giving representation on the basis of the communion list, and by doing away with the upper House. These are very wise provisions, and will do much to popularize the movement and preserve the purity of the faith.

"You know and appreciate my position. I want to see this sister Church a great success though I should never join it. I feel it to be my duty to do all that lies within me to reform the old Church. I have hope in this direction, and shall invite a full and free discussion from now till October, when an honest and strong effort will be made for a *relaxation* of canons, revision of the Prayer Book, and *discretionary* use of it. This rejected, our Evangelical men will become united in other action, and the laity will be aroused to the necessity of supporting the clergy in such action.

"Excuse, affectionately yours,

"——— ———."

"BALTIMORE, February 4, 1874.

"DEAR BISHOP: May I trouble you to send me the prominent attacks upon your movement; the letters of Bishop Potter and Dr. Hall, or any thing you find at hand which tells the general tone and feeling in the Episcopal Church about it.

"I do not write to express sympathy with you in your position. A clear mind and conscience, and a close walk with God lifted you above the fear of man, which brings a snare. And I am sure you are happy in the consciousness of duty to the truth.

"Truly and affectionately yours,

"____ ____."

The following fraternal communication was received from a clergyman of a sister Communion:

"PRINCETON, N. J., February 19, 1874.

"*Right Rev. Geo. D. Cummins:*

"DEAR SIR: The writer is pastor of the First Presbyterian Church, Princeton. He has observed with great interest the movement in which you are engaged, and greatly honors you for the course you have taken.

"The object of my writing is to request you to visit Princeton, and unite with us in our worship on the first Sabbath of April next. It is the day of our regular communion, when the Rev. Drs. Hodge and McCosh, and the Professors and students of the seminary and college unite with us. My wish is that you should at least preach the sermon on that occasion, and preach also in the evening, when you will be likely to have all the members of both institutions, and as many of the people of our community as the church will comfortably hold to hear you.

"Please let me hear from you at an early day, and accept assurance of my sincere Christian regard.

"Yours, J. M. MACDONALD."

The following communication appeared in a religious paper from the pen of one of the most prominent and influential of the Protestant Episcopal laity—Stewart Brown, Esq.—fully justifying the action of Bishop Cummins:

"NEW YORK, March 2, 1874.

"*To the Editor of the Independent:*

"DEAR SIR: In your friendly notice of Bishop Cummins's movement, which I have seen in the *Church and State*, taken from your paper, you say 'that the place for Reformed Episcopalians is where there are Episcopalians who need reforming, and nowhere else.' This would be true if there were any possibility of reforming them in the present organization; but, as one of the ablest seceders, the Rev. Mr. Latane, of Virginia, has well said, the battle has been fought *in* the Church and *lost* by the evangelical party. There was a time when that party had such champions as Bishops Moore and Meade, of Virginia; Doctors Bedell, Milner, McIlvaine, Cutler, Jackson, Eastburn, the two Johns, Tyng, and some others, who fought manfully for the doctrine of justification by faith alone. There was a time when Low Churchmen fully hoped the pure Gospel would have free course and be glorified in the Protestant Episcopal Church. But alas! how they have been disappointed. They have been defeated; and if, with such powerful and godly champions and such comparative large numbers of adherents among the laity, all efforts to stay the errors in the Church did not succeed, what, since the death of the before-mentioned and condemnation of Bishop Cummins's course by others of them, are we to expect from continuing the fight with diminished numbers and few clergy who proclaim distinctly the doctrines of grace? It would seem that reformation and peace cannot be had in the Church, and that nothing was left for Bishop Cummins but departure from her organization.

"It may be, as you say, that those who remain in may occupy a position that is perfectly logical; but what they will be, with the increasing strength of the dominant party, it does not seem to be difficult to predict, viz., either a small body, without influence, or an absorption into the ruling party, which will be a lamentable sequel for the cause of Christ.

"While I say there was no other course for Bishop Cummins to pursue (as without it no changes would be made in the old Church laws and Prayer Book), his step may bring about a better state of things and prevent a violent disruption. The action of the next General Convention will determine. S. B."

In another published letter this same venerable layman emphatically remarks:

"We must say that but for Bishop Cummins's brave step there would be no hope. Now there may be some hope, and we ought to thank him for opening up a place of refuge congenial to our feelings, should we be driven from our Church. . . . . It appears to us his reasons are strong, and that to be consistent, in the present state of our Church's laws, all our evangelical bishops ought to follow his example."

CHAPTER XLI.

WORK IN REFORMED EPISCOPAL CHURCH, 1875—(*Continued*).

"Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father."—1 THESS. 1 : 3.

AGED 53.

IN April, 1875, Bishop Cummins rented a stone cottage at Lutherville, a village on the Northern Central Railroad, and removed with his family to that place. His son-in-law and eldest daughter gave up their sweet home in Peweé Valley, Ky., to be with their parents, and soon after their removal to Lutherville circumstances occurred which brought his son and daughter-in-law to his little cottage home. The summer of 1875 brought with it a large portion of the brightness and gladness of other days. With health in a great measure restored, united to his family after a long separation, the Church of his love growing as he had not even hoped for, the attractions of another country home in which he took such keen delight—all went to make these months peculiarly happy.

In May the third General Council met in Chicago. While attending this Council Bishop Cummins wrote thus :

"CHICAGO, May 15, 1875.

"Yesterday, while in Council, your letter was handed me, and was most gladly welcomed. You give so pleasant an account of the trees at our home that it makes the contrast here wonderful. It is winter here: cold, fierce winds are blowing over the lake, from the north.

"It has been impossible for me to write to you since my last hurried note of Thursday. Yesterday we had three sessions—morning, afternoon, and night—and are in the midst of the discussion on the articles. Only about ten are passed, about two-thirds are yet to be discussed. Yesterday morning was consumed chiefly in receiving Dr. Thompson, delegate from the Dutch Reformed Church. He addressed the Council at length, and I replied.

"The Council has divided the country into missionary jurisdictions, and under the canon each bishop must be assigned to one. The Eastern, including New England, New York, and New Jersey, they will assign to me, as the headquarters of the Church; while, as Presiding Bishop, I will have all under my care where there is no bishop. To-morrow night at Christ Church we are to have a missionary meeting to help the Sustentation Fund, and I shall try to induce the people to take up the *work with more faith*. I shall return home immediately after the Council. Tuesday is the earliest day on which we can adjourn. I sent you yesterday the papers of Thursday and Friday containing accounts of our proceedings. I long to be at home, but must give myself to the work here. To-morrow morning I preach on the west side, and ordain Mr. Johnson, of Ottawa, a deacon. I preached the opening sermon at the Council. And now it is time for me to go to the Council. I will write again to-morrow. May our Heavenly Father bless you and spare us to meet again. Fondest love to our dear circle. Kiss my two little pets."

"CHICAGO, May 16, 1875.

"I expect this is a balmy, beautiful day at Lutherville, with a warm sun, and the trees robed in the first fresh foliage. Here it is bright, but a cold north wind is coming over the lake, and the trees are almost entirely bare. I wrote you a short letter yesterday. We had quite an interesting day. In the morning Rev. Mr. G——'s motion came up, to elect a missionary bishop for the Pacific coast. Mr. M—— offered an amendment, and a long debate followed. About three o'clock I took the floor and advocated an energetic prosecution of our work by more agencies, either bishops or evangelists, and asked for a committee to meet me at Mr. A——'s. It was unanimously carried, and Bishop C—— and myself, Dr. N——, Rev. H. S——, A. G. T——, Governor W——, and Mr. M—— were appointed the committee. Mr. M——, of Brooklyn, and Colonel A—— came as advisers. It was decided that Dean Cridge be elected missionary bishop of the Pacific coast, Rev. Mr. ——, missionary bishop of the South, and Rev. Mr. J—— be appointed evangelist in the South. We do not know that the Council will adopt the whole of the report, but it is believed that such action will arouse a very deep feeling of interest among our people.

"This morning I preached in St. Paul's—the church formerly occupied by Dr. Bishop. It was very full. I ordained Mr. J——, assisted by Rev. Mr. Gallagher and Rev. Mr. Feltwell. The congregation has called Rev. Dr. Fallows to be their pastor; he is a very eloquent preacher, and is now president of a college at Bloomington. He will enter on his duties in June. We have only passed twelve of the Articles, but I hope we will be able to finish by Tuesday night. I have seen but little of Chicago since I arrived, I have been so constantly occupied. To-day I was able to get a glimpse of it as I rode over to the west side. There are many noble buildings lately put up, but you can still see the traces of the great fire in 1871."

In the journal of Bishop Cummins we find the following entries :

"*May* 23–30.—Preached morning and evening in the Church of the Redeemer, Baltimore.

"*June* 6 *and* 13.—Preached in the same church morning and evening.

"*June* 20.—Preached in Lincoln Hall, Washington, for the congregation under the care of the Rev. Wm. McGuire.

"*June* 27.—At home resting.

"*July* 4.—Visited Binghamton, New York. Preached in St. Stephen's Chapel, baptized three adults and one infant, and confirmed three persons. Preached at the Congregational church in the evening.

"*July* 6.—Preached in the Congregational church in Gloversville, and July 7th confirmed twelve persons in the same town.

"*July* 8.—Spoke at Johnstown, in the Presbyterian church."

The remaining portion of the month of July and the first week in August were passed at Lutherville. While there Bishop Cummins filled the pulpit of the Church of the Redeemer, Reformed Episcopal, Baltimore, until the Rev. W. M. Postlethwaite, formerly rector of a Protestant Episcopal Church on Washington Heights, New York, took charge, having accepted a call from the vestry to become their pastor.

After the first Sunday in August, 1875, Bishop Cummins went to Newburg-on-the-Hudson, at the invitation of several gentlemen of that city, to organize a Reformed Episcopal Church. Here he remained several days, and we find the following record of his work in his journal :

"*August* 8.—Preached in Newburg twice in the Reformed church.

"*August* 9.—Addressed a meeting called to organize a church."

The Reformed Episcopal Church was established in Newburg, and the Rev. Dr. Leacock was elected pastor. This congregation is chiefly composed of some of the most influential and cultured families in that beautiful little city. They have worshipped for three years in their own tasteful "Church of the Corner-stone."

After his visit to Newburg Bishop Cummins went to New Brunswick to visit the churches in that province. We quote again from his journal:

"*August* 15.—Preached in the morning in St. John, New Brunswick. In the evening addressed a vast congregation in Mechanics' Hall, on the Reformed Episcopal Church.

"*August* 17.—In Chatham, N. B. Spoke in behalf of our work in the Methodist Church.

"*August* 19.—Preached in Sussex, N. B., in their tasteful new church.

"*August* 22.—Preached in Moncton, N. B., twice, and confirmed *eighteen* persons. This parish is in a most prosperous state."

Bishop Cummins returned to Newburg after this visit to Canada, and formally organized a church there. He preached again twice for the congregation.

Early in September he went to Ottawa, Canada, where he passed several most pleasant days. He thus records his work in that city:

"*September* 5.—Preached in Emmanuel Church twice, the Rev. H. M. Collison, pastor.

"*September* 6.—Preached in the same church, and ordained Mr. William Hartley, of Muskoka, Algoma, deacon.

"*September* 7.—Reception in the Knox Church, Ottawa Addresses, etc.; very pleasant evening.

"*September* 8.—Addressed a meeting in Emmanuel Church."

From Ottawa Bishop Cummins visited Toronto. Here he was greatly cheered by the state of the church under the care of the Rev. Dr. Ussher. He thus writes:

"*September* 12.—In Toronto. In the morning preached at Emmanuel Church, in the evening at Christ Church, and confirmed *nine* persons. Two were from Emmanuel Church.

"*September* 19.—Preached in the First Reformed Episcopal Church, New York, Rev. W. T. Sabine, rector, once, and in the Mission Church, Twenty-sixth Street, in the evening.

"*September* 26.—In the morning at the First Reformed Episcopal Church, and in the evening at Twenty-sixth Street, Rev. George Howell, pastor."

Bishop Cummins held services in the Rev. W. T. Sabine's church for three weeks, delivering a course of lectures.

In this year Bishop Cummins's sermon, entitled "The Lord's Table, and not the Altar," was issued by the committee of "Reformed Episcopal Publications." This sermon gives fully his views upon this all-important subject, and has been widely read.

In October he visited Brooklyn, and preached in

the Church of the Incarnation, and at Williamsburg, or East Brooklyn, where a new parish was being formed. We further quote from his journal:

"*October* 10.—Preached in Emmanuel Church, Newark, morning and evening.

"*October* 17.—Preached twice in the Second Reformed Episcopal Church, Philadelphia Rev. Dr. W. R. Nicholson, rector.

"*October* 18.—Laid corner-stone of Third Reformed Episcopal Church, Germantown (Philadelphia), Rev. G. A. Redles, pastor.

"*October* 21.—Laid corner-stone of Church of the Redeemer, Baltimore, Rev. W. M. Postlethwaite, pastor.

"*October* 24.—Preached twice in the Church of the Redemption, Pittsburg, and confirmed three persons.

"*October* 31.—Emmanuel Church, Louisville. Preached twice, and confirmed *nine* persons. Rev. John K. Dunn, pastor."

While in Louisville he wrote as follows:

"LOUISVILLE, October 30, 1875.

"I am here once more in the midst of the scenes of my memorable Kentucky life, grateful to God for my work and position, and all that he has done for me, and for the way that he has led me. I would not exchange my present for my former position for any earthly gain.

"I left Baltimore at 4.10 P.M, in a Pullman car, and had a quiet ride to Martinsburg. We reached Parkersburg in the morning: the temperature was very cold and it was raining. We arrived at Cincinnati at 2.30, in time to take the three o'clock train for Louisville. Mr. Dunn and Mr. L—— met me at the station, and we drove to Mr. L——'s home on Broadway. I will go up to Indianapolis on Tuesday after-

noon, and remain until Thursday. I send you dear G——'s letter, asking me to make them a visit. I found a telegram here from Mr. Tyng. I shall go to Peoria before returning home and preach for them. . . . I preached to a large congregation, and spoke to many old friends. The D——s were there, except Miss L——, who is not in Louisville, Mr. and Mrs. John T. M——, Mrs. J——, and a number of St. Paul's people. I take tea at Mr. D——'s to-morrow evening. I hope to go out to Pewee Valley to-morrow, if possible. I confirmed nine persons for Mr. Dunn. He is doing well here: his spirit is very sweet.

"I can write no more to-day. The Lord bless and keep you. Fondest love to my dear children, and many kisses for my two *peaches*, so lovely and sweet!"

November 3d, 1875, Bishop Cummins passed in Indianapolis, and preached once; the 4th he visited Peoria, Ill., and held services; the 5th in Chillicothe, Ill., preaching once; and the 7th in Chicago, where he preached twice in Christ Church, Right Rev. Charles E. Cheney, rector.

November 14th, he preached in the Church of the Redeemer, Baltimore, and ordained Mr. W. L. Jett, of Washington, Virginia, deacon.

November 18th, Bishop Cummins left his home in Lutherville for an extended visit to Charleston, S. C. The year previous a number of congregations, formed of colored people who had been members of the Protestant Episcopal Church, had been received into the Reformed Episcopal Church, and the General Council had appointed the Rev. P. F. Stevens pastor over them all, aided by the colored preachers who had been ministering to them. "A Bishop Cummins's Training School" had been estab-

lished by Mr. Stevens, for the purpose of educating the colored preachers more thoroughly, and to prepare them for Holy Orders in the Reformed Episcopal Church. Bishop Cummins had always felt a deep interest in this neglected race, and it was with great pleasure he undertook this journey, that he might be with them for several weeks. He took lodgings in Charleston, and accompanied by Rev. Benjamin Johnson and Rev. Mr. Stevens, visited in all about twelve congregations, besides preaching several times in Charleston.

We have before us full newspaper accounts of his visit and services while in that old city by the sea, as also some interesting letters written by himself for the *Episcopal Recorder*, giving graphic and full details of this visitation.

We quote first from one of Bishop Cummins's letters :

" I saw Charleston in the light of early morning, and the first drive from the railway station to our lodgings revealed a most quaint and singular town, utterly unlike most American towns, with the marks of age upon all things, and a style of architecture more like continental Europe than that of the New World. . . . The day of our arrival the thermometer marked 80° Fahrenheit, and we sat with open windows as in June. Orange and lemon trees are growing before the houses, laden with golden fruit. Large and noble trees of the magnolia grandiflora rise much higher than the dwellings. Japonicas are in full bloom and grow to an immense size. But the *roses*—what can I write to give you an idea of them ! Great vines of the superb cloth of gold run on frames twenty feet high, and the buds and full-blown flowers are wondrous to behold. We measured one of these *buds*, half blown, and

found it to be six inches in circumference! Next to this, and scarcely inferior, come the La Marc, the Malmaison, and the Luxembourg.

"My first stroll was to the Battery, overlooking the beautiful harbor and bay. I was unprepared for the view that presented itself. Two rivers—the Ashley and Cooper—meet to form the harbor, which only needs a mountain to make it as beautiful as the Bay of Naples. Looking seaward, on the extreme left, could be seen Fort Moultrie and Sullivan's Island; while in the centre, three miles away, the walls of Fort Sumter rise above the water, a memorable name in the annals of our country.

"As the representative of our dear Church I have received in this city the most cordial and hearty welcome. Clergymen of all Evangelical churches have come forward to greet me and bid me God-speed. Many churches have been opened to me, and I have been urged to preach in their pulpits. On the morning of Sunday, November 21st, I preached in the Central Methodist church, and at night to our own colored congregation at Trinity Church. The congregation numbered over a thousand colored people, and I never spoke to a more attentive audience.

The leading daily paper of Charleston says:

"The Right Rev. George David Cummins, D.D., the Presiding Bishop of the Reformed Episcopal Church, preached yesterday morning at Trinity Church, Halsey Street. The edifice was densely crowded, the congregation including large numbers from various denominations who had been attracted by the celebrity of the preacher. The text was St. John 10: 16."

Then follows a full and very correct report of the sermon.

On the anniversary of the organization of the Reformed Episcopal Church, Bishop Cummins put forth a letter to the members from which we quote :

"The 2d day of December, 1875, completes the two years of the existence of the Reformed Episcopal Church as a branch of Christ's visible Church.

"I response to the call of the last General Council, our congregations everywhere will celebrate the day as a day of special thanksgiving to the great Head of the Church for his goodness in restoring to us the 'old paths' and simple faith and practice of our fathers. The following facts may serve as food for reflection, and also to heighten our gratitude.

"*First.* The Reformed Episcopal Church is the gracious answer of God to the prayers of many faithful souls who have felt the heavy burden of a Prayer Book which, while possessing so much that is precious and excellent, is sadly marred by the retention of unscriptural teachings.

"*Second.* The Reformed Episcopal Church is not only God's gracious *answer* to prayer ; it was begun in prayer, baptized in prayer,.and has been upheld by unceasing, importunate supplication.

"*Third.* The Reformed Episcopal Church originated in no schemes or plans of man's devising ; it was preceded by no secret societies, no hidden conspiracy, no private consultations. No correspondence ever passed between individuals *concerning its inception.* It grew silently, like God's great unseen working in nature, below the surface, in human hearts, known only to him.

"*Fourth.* The Reformed Episcopal Church began by the work of God's Spirit upon individual souls, separated far apart from each other, each of whom was ignorant of the workings within the breast of the other. . . .

"*Fifth.* The Reformed Episcopal Church has received marked tokens of the guiding hand of God shaping and di-

recting its work by a Wisdom evidently coming from Above. What but this could have enabled a handful of men within eighteen short months to perfect the revision of the Prayer Book, which, though it is not claimed to be faultless, is the admiration of every unbiased, unprejudiced reader; and to set forth Articles of Faith embodying the very marrow of the Gospel of the Lord Jesus Christ? 'Not unto us, O Lord, but unto thy name be all the glory, for thou hast wrought all our works in us!'

"*Sixth.* The Reformed Episcopal Church was organized on the 2d day of December, 1873, with eight clergymen and a score of laymen, without a single congregation adhering to it. On the 2d day of December, 1875, it numbers fifty-two clergymen, and fifty congregations throughout the United States and the Dominion of Canada.

"Thus has God caused this vine of his own planting to take root and to put forth the first-fruits of a rich return—precious souls redeemed and sanctified by the blood of the Lamb.

"GEORGE D. CUMMINS."

While Bishop Cummins was in Charleston he held two ordinations. He writes thus about the first:

"CHARLESTON, December 7, 1875.

"Sunday last I ordained the *first* clergyman of the Reformed Episcopal Church from among the ranks of the freedmen of the South.

"On Saturday, December 4th, Mr. Johnson and Mr. Stevens accompanied me to Pineville, about fifty miles north of Charleston. Four churches were represented in the congregation assembled in the new church, built by their own hands. We held the first service Saturday evening; Mr. Johnson preached. Sunday morning dawned with cloudy, threatening weather, but the church was *filled* by our colored

friends. Mr. Stevens read the service, and I preached. The candidate for deacon's orders was presented by Rev. Mr. Johnson. The newly ordained deacon, Mr. Frank C. Furguson, was an earnest and faithful worker in the Protestant Episcopal Church among his race, and is highly esteemed by both the white and colored people among whom he resides. He has been preparing himself by study for the ministry, while teaching a large school for colored children. After the ordination the Lord's Supper was administered to a very large number of communicants, Rev. Mr. Furguson assisting.

"It was a pleasant sight to me to see these people worshipping in their new church, built by themselves after they had been driven from their former place of worship for uniting with us. I consecrated it, as it is entirely out of debt. The 'Church of the Redeemer' stands in a beautiful grove of live-oak trees. I hope all our churches will follow this precedent of the freedmen, and beware of debt.

"After the consecration I preached again, and confirmed a class of *thirty-six* persons. These people have been faithfully prepared by their pastor, whose standard of Christian profession is a high one. They manifested deep feeling and seemed fully to appreciate the solemnity of the service.

"A training school is about to be established by Mr. Stevens for the education of colored candidates for the ministry. The colored congregations will aid in its support. This training school, if it can be maintained by a generous charity, may be the beginning of a blessed work among the freedmen, through the instrumentality of this dear church of ours. Let us help this brother by aiding in the support of the students by donations of books, and, above all, by fervent, unceasing prayer."

We quote again from the journal of Bishop Cummins:

"*November* 21.—Preached in Charleston, S. C., in the

morning; in Trinity M. E. Church in the evening, to the colored congregation of Trinity (Reformed Episcopal Church).

"*November* 25.—Thanksgiving Day. Preached in the Citadel Square Church.

"*November* 26.—In evening at Trinity Church (colored).

"*November* 28.—Preached in the morning in Second Presbyterian Church, and in the evening in Citadel Square Church.

"*December* 3.—Preached to colored congregation.

"*December* 5.—Preached at Pineville twice, ordained Mr. Furguson, and confirmed thirty-six persons.

"*December* 9.—Preached to colored congregation, Trinity Church.

"*December* 12.—Preached at French Protestant church in the morning. At night at Hibernian Hall spoke on the *claims* of the Reformed Episcopal Church.

"*December* 17.—Preached in Trinity Church and ordained Edward A. Forrest (colored) deacon.

"*December* 19.—At Pineopolis. Preached twice, and ordained Lawrence Dawson (colored) deacon, and confirmed forty-two persons."

The sermon preached by Bishop Cummins in Hibernian Hall on the claims of the Reformed Episcopal Church, the need for such a Church, and wherein it differs from the Protestant Episcopal Church, was fully reported in the leading daily papers of Charleston. These reports are far too lengthy for these pages. He writes of the service held in the Huguenot church. We quote his own words:

"On Sunday, December 11th, I enjoyed the privilege of worshipping in the French Protestant or Huguenot church in this city, the only church of the Huguenots remaining in England or America, except a little handful of the descend-

ants of that people which still holds a service in the crypt of Canterbury Cathedral. The first church—erected on the site of the one in which I preached last Sunday morning—was built in 1693, only eight years after the revocation of the Edict of Nantes, and the people who sat before me are the descendants of those who were driven from their native land by the terrible storm of fire and blood which followed that dark day of 1685.

"South Carolina was called 'the home of the Huguenots,' and became their principal retreat in the New World. A thousand embarked from the ports of Holland alone. These are the Huguenots who settled in Charleston. I have been deeply interested in the Service book of this church. It is a translation of the old liturgy of Neufchatel of 1732. As might be expected from a people who have suffered so much for their fidelity to the Gospel, it contains no trace of sacerdotalism. The order for morning prayer is not unlike our own. Thus does this venerable church stand in our midst, the only memorial left to us of the mighty struggle of a noble race to maintain the pure faith of the Gospel undefiled.

"As a Reformed Episcopalian contending for the same precious faith, I have been most happy to find here a liturgical Evangelical church, and to unite in the use of a Prayer Book hallowed by the memories of those 'who resisted unto blood' the corruption of the Church of Rome, and who 'counted not their lives dear unto them, so that they might testify to the Gospel of the grace of God.'"

On Friday, December 18th, Bishop Cummins, in company with the Rev. P. F. Stevens, visited Nazareth Church, Pineopolis, where three congregations assembled on Sunday, 19th, to meet him. The weather was unusually cold for that latitude, ice could be seen everywhere. A vast congregation had gathered de-

spite the cold, some coming fifteen miles to attend the services. We quote from one of the bishop's letters:

"I wished most heartily, after arriving at the church, that many who shrink from attending the services of God's house if they should be subjected to the smallest inconvenience, could have looked in upon the scene that presented itself to my eyes. The building still used for services is the old church, which they occupy until they can finish their own church. *Five* windows on each side were entirely without glass or sash, with the thermometer at 27°. Seats without backs were filled by a great company. I wore my overcoat and the gown over it and was only comfortable; but I could have borne a greater degree of cold, for my heart was warmed to see the intense interest manifested in the services. After the service and sermon I ordained Mr. Lawrence A. Dawson a deacon, presented by his pastor, Rev. P. F. Stevens, who has long known and esteemed him. The Lord's Supper was then administered. In the afternoon I preached again, and confirmed a large class. Mr. Stevens then addressed the people. He said he felt unspeakably thankful that after years of labor among them he had lived to see *three* set apart for the work of the ministry. Thus closes my month's sojourn in Charleston. It has been a time of much labor and of great joy in witnessing the progress of our cause among the freedmen. It has been a time of spiritual refreshment, moreover, in the intercourse I have enjoyed among the ministers and members of the evangelical churches. Right heartily and cordially have they received us as 'fellow-helpers to the truth,' recognizing our mission as one eminently fitted to bring into closer fellowship all the branches of Christ's visible Church who hold the like precious faith. How highly has God honored us in giving to us such a mission!"

From December 19th, 1875, to January 16th, 1876,

Bishop Cummins spent at Aiken, S. C., where he had taken his wife for the benefit of her health. While at Aiken he preached in the Methodist and Presbyterian churches, and made an address at a Christmas gathering of the Sunday-schools of the last-named church.

On the 23d January he preached twice in the Presbyterian Church in Wilmington, N. C., where he was visiting some dear friends on his way home.

Immediately on his arrival home Bishop Cummins took temporary charge of the Church of the Incarnation, Brooklyn, where he officiated for some time. We give here the entries in his journal :

"*January* 30, 1876.—Preached twice in the Church of the Incarnation, Brooklyn.

"*February* 4.—Lectured.

"*February* 6.—Preached twice in the same church.

"*February* 9.—In Baltimore. Ordained Rev. H. H. Washburn, presbyter, and Mr. F. H. Reynolds, deacon.

"*February* 11.—Lectured in Church of the Incarnation.

"*February* 13.—Preached twice in the same church.

"*February* 20.—Opening of Emmanuel Church, Philadelphia ; preached and confirmed twenty persons. Same evening preached in Second Reformed Episcopal Church, Philadelphia.

"*February* 24.—Consecrated Rev. W. R. Nicholson, D.D., a bishop of the Reformed Episcopal Church, assisted by Bishop Cheney ; Bishop Simpson and Rev. Dr. R. M. Hatfield, of the Methodist Episcopal Church ; Rev. Drs. Beadle and Blackwood, of the Presbyterian Church ; Rev. Drs. Leacock and J. Howard Smith, Revs. J. H. Latane, M. Gallagher, W. T. Sabine, and H. M. Collison.

"*February* 27.—Preached and confirmed at the Church of the Rock of Ages, Baltimore.

"*March* 3.—Lectured in Church of the Incarnation, Brooklyn.

"*March* 5.—Preached twice in same church, and administered the Lord's Supper.

"*March* 12.—Opening of Church of the Redeemer, Baltimore; preached once."

We give extracts from letters written by Bishop Cummins while in Brooklyn.

"BROOKLYN, February 1, 1876.

"I looked earnestly this morning for a letter from you, but none has come. I wrote you yesterday, giving you an account of the services on Sunday and of my health. The weather was very unpleasant, cold, and raw. About three o'clock I went out for a walk, and made my first acquaintance with Brooklyn. After breakfast Mr. M—— asked me to go with him in his carriage, that he might show me that part of the city near our chapel. Mr. M—— thinks that part of the city very desirable for our work. This evening the social gathering of the congregation takes place. I do not expect to be much in New York; but to-morrow a special meeting of our Standing Committee is called at three and a half o'clock to make arrangements for Dr. Nicholson's consecration, and I shall be obliged to attend. I had the meeting called because the regular meeting is on the 9th, and I must be in Baltimore then to hold the ordination. I long intensely to be with all my precious home circle, and should enjoy a play with our two little darlings. Ask 'Mo Peachy' if I shall send her a black 'Kitty' in a letter? Fondest love to all. God bless you. . . . ."

"BROOKLYN, February 12, 1876.

"How ceaselessly my thoughts have been about you to-

day! I have thought of you as lying on your bed of suffering during this bright lovely day, and I have longed to be near you to minister to you. How gladly would I exchange all the elegance and grandeur of the city for the simple home at Lutherville! May our merciful Heavenly Father be very near to you in this your hour of need.

"I went over to the Bible House this morning to meet some of the clergy, and remained there several hours. Rev. Mr. H—— has arrived, so that I can only write a brief letter to-day, and it will be my last before seeing you, as I go to-morrow to Philadelphia."

"BROOKLYN, March 4, 1876.

"I had a very quiet ride to New York, and on my arrival found Mr. M—— waiting for me at the ferry in his carriage. At seven o'clock Mr. M—— went with me to the chapel, where I found a good congregation. I lectured in the course on our Saviour's farewell discourses. To-day visited Mr. S——, who was very glad to see me, and seemed comforted by my visit. He is a great sufferer, but cheerful and submissive. The regular meeting of our Standing Committee is called for next Wednesday. Important business will be brought before it. My presence is not essential, as I only sit as an adviser. I will not leave, however, until after the meeting, and therefore cannot be at home until Thursday. Much love to our children."

"BROOKLYN, March 5, 1876.

"I am to administer the Lord's Supper to-morrow to Mr. S——. I held service Sunday, preached and administered the communion. There was a good congregation. After the service I met four of the vestry, and talked with them about calling Rev. Mr. W——. If he can come it will be a great blessing."

"*March* 6.—I wrote to you yesterday telling you of my reasons for remaining over Wednesday, and after closing my

letter went out to Mr. S——'s. I had not intended to administer the Lord's Supper to him until to-day or to-morrow, but he is failing so rapidly that I determined not to delay it.

"Last night I held service and preached again in the chapel. The position of this chapel is unfavorable to our work, and the vestry are looking now for a suitable building. A church has been offered us, very pleasantly located about half a mile from this portion of the city. I think the vestry will decide to take it.

"This morning I went over to the Bible House and met Rev. Mr. S——, Rev. Mr. H——, Rev. Mr. B——, and Rev. Mr. R——. Rev. Mr. S——'s vestry have determined to buy the church they are now worshipping in; but some of the most influential members of his congregation and the largest subscribers prefer that a new church should be *built* in a more desirable location, so that they will probably rent the church by the year until their own is erected. I trust the Lord will guide them. I came back from the Bible House and rested. Mr. T—— invited me to take tea at his house this evening, so I am to go there at 6.30 o'clock. Rev. Mr. H—— takes the services here next Sunday."

We find from the journal of Bishop Cummins that he preached in the Church of the Rock of Ages—now the Bishop Cummins Memorial Church—March 19th, 1876, and on the 26th March in the Church of the Redeemer, Baltimore.

"*April* 2, 1876.—Preached twice at the Church of the Incarnation, Brooklyn.

"*April* 9.—Preached twice in the same church.

"*April* 16.—At home—no work.

"*April* 23.—Morning at Emmanuel Church (Reformed Episcopal), evening at Church of the Redeemer, and confirmed sixteen persons.

"*April* 30.—In the morning, at First Reformed Episcopal church, New York, preached and confirmed twenty-nine persons. In the evening, at Second Reformed Episcopal Church, New York, preached and confirmed twelve persons.

"*May* 7.—In the morning preached at Church of the Rock of Ages, Baltimore. Evening, in Lutheran church, Lutherville.

"*May* 14.—Inaugurated services of our Church in Cumberland, Md., Rev. John K. Dunn, pastor. Preached morning and evening."

Bishop Cummins had been appointed by the Fourth General Council which met in Chicago, May, 1875, delegate from the Reformed Episcopal Church to the General Conference of the Methodist Episcopal Church which met in Baltimore the latter part of May, 1876. On the 19th May he was presented to the Conference by the Rev. Dr. Lowery, of the Committee on Reception of Fraternal Delegates, and was received with hearty applause, the entire body rising.

The address delivered by Bishop Cummins, which was reported entire at the time, is too lengthy to be given here; but we make a few extracts from it:

"FATHERS AND BRETHREN: I count myself very happy to appear before this venerable Council this morning to bear to you the greetings of the youngest and the smallest of the sisterhood of Protestant Churches. The youngest and the smallest, but the representative of great principles, old as the Word of God, precious as the truth is in Jesus, and lasting as eternity. I come to you as the representative of the youngest and smallest Episcopal family in this land, to greet the largest Episcopal family. Your youngest sister, small indeed, but

bearing, I claim, a family likeness to her big sister, whom I address this morning.

"Mr. President, shortly after the close of the revolutionary war that great and saintly man, Bishop Asbury, found his way in his apostolic journeyings—and *he was* an apostle in the true sense of the word, a true successor to the apostles—to the County of Kent, on the eastern shore of Maryland, and a home in a family of the Church of England of the straightest sort, but who opened their parlors for Asbury to preach in, and when these would not accommodate all the people the spacious barns were thrown open. Through his preaching that whole family was converted. There was one son, a boy, who was away at school when these meetings were started. He returned home to spend his vacation, and was converted also, and became one of the earliest travelling preachers of the Methodist Church in this land. That young man became my mother's father, and to-day, by inheritance, I have a part and a lot in you; and perhaps because I am a grandson of one of the first travelling preachers of the Methodist Church I am here to-day, under God, representing the cause of truth.

"But that is not all; not all of my obligations to Methodism. It was my great privilege to be a student of Dickenson College in its palmy days, and I shall never forget the noble men who formed there a galaxy of grand names—the eloquent Durbin, the scholarly and most gifted McClintock, the saintly Christlike Emory. Under the preaching of these men I was first brought to the knowledge of Christ, and under the incentive of their noble ministry first conceived the idea of consecrating myself to the work of the Gospel. I thank God for my studentship at Dickenson College. May my soul be with the souls of these dear brethren in the day of the Lord."

Bishop Cummins then referred at length to the work in which he was engaged; the *need* for such a

work ; the cause for establishing a new Church ; and gave a sketch of the steady growth of Ritualism in England and America in the last thirty years, and some historical facts touching the Reformation under Henry VIII. and Edward VI., and also of that of the eighteenth century, led by Wesley, and of the great work done by the Methodist Church. He then says :

"And above all, and this is my last thought, the great glory of Methodism to-day is that it is the Church *for the poor*, the Church of the masses ; that she has reached a lower stratum of society than has been reached by any other Protestant Church in Christendom ; that she has done a work for the Master in this land that no other Church has been able to do. I have often thought what would become of the poor if those who claim to be the successors of the apostles had been intrusted alone with their salvation. Methodism has been the missionary, the pioneer of the Gospel to the poor. I bear my testimony to-day that in one of the great States of the West, where I labored for seven years, I never could get ahead of the Methodist preacher. I never entered into the wild fastnesses of Kentucky but I found a Methodist preacher had gone before me ; and I never found myself in one of those beautiful villages on the Ohio and the Mississippi, but the first sight that greeted my eyes was the small, humble Methodist church. Methodism has been an evangel to the poor, and it may take up to-day the language of her Lord and say without irreverence, 'The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor."

Bishop Cummins's address was received with unwonted pleasure by the Conference, and on motion of the Rev. Dr. Whedon, the following resolution was adopted by a rising vote :

"*Resolved.* That we have listened with great pleasure to the brotherly and eloquent words of the Rev. Bishop Cummins, of the Reformed Episcopal Church, communicating to us the fraternal greetings of the body he so worthily represents; and we extend to him and his Church the right hand of Christian fellowship, and cordially reciprocate his expressions of love and sympathy, and will, in due time, respond officially by our representative bearing our regards to his Church."

The entire body of bishops seated on the platform then rose, and while the members of the Conference stood, gathered around Bishop Cummins, giving him the warmest greetings and wished him a hearty God-speed in his work. When he returned home he said, "I am very thankful to have been permitted to be there to-day. It may be my only opportunity to express my gratitude for what I owe to that grand Church." He was deeply moved, and said, "Oh! it was a wonderful scene; I wished so much that all my family could have been present."

May 21st Bishop Cummins officiated in the Church of the Redeemer, Baltimore. On the 24th he left Lutherville for Boston. We find the following entries in his journal:

"*May* 25.—Preached in Music Hall, Boston.

"*May* 26.—Addressed the students of the Theological School of the Boston University.

"*May* 28.—Preached twice at Park Street Church, Boston, and in the evening addressed St. Luke's (Reformed Episcopal) congregation in Armory Hall."

Two letters were received from Bishop Cummins by his wife while he was in Boston. They were the last

ever received by any member of his family. One is dated May 25th, the other the 26th, just one month before he saw Jesus! They are both very brief:

"TREMONT HOUSE, BOSTON, May 25, 1876.

"I am safely in Boston, and am truly grateful for the protecting care of God over me. I had a very weary ride. Colonel A—— did not meet me, so I am alone. I reached Boston at a quarter to six, and came to the Tremont House. I have not seen any one yet, but am expecting Mr. H——; indeed his card has just been sent in, so I must close this little note and try to get it in the mail that leaves to-night.

"The Lord bless you and watch over us all while we are parted one from the other. So let 'Mizpah' be our word of hope until we meet again. Fondest love to all.

"Your loving husband, G. D. C."

"TREMONT HOUSE, BOSTON, FRIDAY AFTERNOON,
May 26, 1876.

"I can scarcely tell you how wearily the time passes with me, even in the midst of this busy city; and if it were possible I would most gladly turn my face homeward this afternoon.

"I wrote you a hurried note last evening on arriving. Mr. H—— and Mr. C—— called about seven o'clock, and at eight I preached my sermon. The service passed off very pleasantly, and I spoke to a number of persons who seemed gratified. I got to rest as soon as possible; for after a night and a day's uninterrupted travel and preaching the sermon I was very tired. I rested well, and this morning Mr. C—— called and passed an hour with me. He seems to be in earnest, and will reach a good many of a certain class. About eleven o'clock Dr. C—— came in and took me out over the 'Common' and Public Gardens, and to the beautiful part of the city beyond them. I saw the (new) Old South Church, and the new Trinity (Protestant Episcopal) Church going up.

The style is all Moorish and Mohammedan. At six o'clock I am going to say a few words to the students of the Methodist Theological School, a part of the Boston University. Dr. Cullis also called to see me this morning.

"I shall return the very first moment, certainly by Tuesday morning, and earlier if possible. May our Father protect us from all evil, and bring us to meet again. God bless you, my precious wife. Fondest love to all the circle.

"Your loving husband, G. D. C——."

The reader must not conclude from any expression in his later letters that Bishop Cummins's whole heart was not in his work. This was by no means the case; but we know that at times he felt more keenly the desertion of friends whom he had loved so long and so well, and at such moments his tender loving spirit longed for the wealth of affection that was peculiarly precious to him in his own family.

June 4th Bishop Cummins dedicated Christ Church, Rahway, N. J., and preached at night of the same day; he held service in the largest hall in the town, and all the Protestant congregations were present.

It was a memorable occasion; full reports of the services were given in the papers.

The following account is given by a lady, a member of the Reformed Episcopal Church in Rahway, for which we are indebted:

"The last official visitation made by Bishop Cummins was at Rahway, N. J. The congregation of Christ Church having secured a small chapel, and neatly fitted and furnished it, the bishop was invited to consecrate it to the worship of God, and for this purpose he visited Rahway, arriving there on Saturday, June 3d, A.D. 1876, and was enter-

tained at the house of Judge George W. Savage, senior warden of the parish. The next day being Whit-Sunday, the form, according to the rites of the Reformed Episcopal Church, 'for the Consecration or Dedication of a church or chapel,' was observed, after which the bishop preached from John 12 : 21, 'Sir, we would see Jesus.' He appeared to be in excellent health and spirits. The little chapel was crowded. Chairs were brought in, and every foot of space from the door to the chancel rail was occupied. Besides the regular congregation of the church, there were representatives from all the other churches, who came attracted by the fame of the bishop. It would be difficult if not impossible to portray the effect of his eloquence. A fact will illustrate this. There happened to be present a reporter of a New York paper; he was visiting a newspaper publisher in Rahway, and they came to the services on the invitation of one of the members of the church. The reporter brought his pencil and note-book, and when the speaker commenced the reporter began his work. For a few minutes he plied his pencil rapidly and skilfully, but presently his eyes were withdrawn from his note-book and rested on the preacher, and there they remained, and until the close of the sermon he sat and experienced a Gospel power never felt by him before. The following are some extracts from an account of the sermon which he wrote and published in the Rahway *National Democrat* in its issue of the following week.

BISHOP GEORGE D. CUMMINS.

"'*Dedication of the Reformed Episcopal Church in Milton Avenue, on Sunday Morning, June* 4.—*Eloquent Sermon upon the Text, 'Sir, we would see Jesus.'*

"'The return of the Christian festival of Whitsuntide was appropriately marked in this city last Sabbath by the dedication, in the morning, of the Reformed Episcopal Church in Milton Avenue. The services were conducted by the distin-

guished Bishop George D. Cummins, and the Rev. Mr. Gallagher, the esteemed pastor of the church. Notwithstanding the sultry weather, the attendance was so large that extra seats were necessary in the aisles. The fame of the bishop had long preceded him, and high as were the expectations of his hearers, they were not disappointed. From beginning to end every eye was riveted upon the inspired Episcopal Reformer, whose great personal sacrifices in behalf of the cause he espoused about two years ago have resulted in signal success.

"'Without entering into a discussion of his theological views, or the simpler forms of worship and liberal spirit introduced in the Reformed Episcopal Church, of which he and Bishop Cheney are perhaps the most efficient pioneers and champions, it seems entirely due to this eminent man to say that, by his extraordinary combination of oratorical attributes, his zeal, logic, grace, learning, and genius, he must continue to prove a most powerful advancer of the more liberal views and modified forms of Episcopal devotion which he so lucidly interprets and courageously defends.

"'Unlike many apostles of religious or other reforms, it was agreeable to notice that Bishop Cummins, with all his fervor, fluency, and faith, entered upon no fanatical, unfraternal assaults upon adverse creeds. There was nothing of cant in his phraseology, rant in his delivery, dogmatism in his argument, nor bitterness in his manner. His ardent flights of eloquence spellbound every auditor. He is a master of elocution, of pathos, and of word-painting. With an enviable volume of voice, it is never raised to unnecessary or unpleasant loudness. It is flexible, musical, sympathetic, and so distinct is his enunciation that his lowest tones are audible to remote listeners. Remarkably fervid in thought, speech, and action, he does not ever pain by any sign of exhaustion or overstraining for effect. Reserved physical and mental power are manifest throughout. His style is eminently, we

had almost said pre-eminently, classic. His gesticulation and attitudes are distinguished for grace and dignity, and are powerful aids to an appropriate and almost faultless style of declamation. Refinement and propriety are seen in every detail of his manner. Although his diction is chastely choice and copious, it is never unduly florid ; and though his points are often startling and picturesque, they are far from being what is termed theatrical. He was evidently born for the pulpit, which he has graced for about thirty years.

" ' His power of vivid delineation is one of his most important merits. Numbers were moved to tears by his description of the crucifixion ; and when, at the awful climax, he affirmed it to be his conviction that the Saviour died, not from bodily suffering upon the cross, but from a broken heart—' the oppression of his mental agony *broke his heart !* ' —every eye was strained toward him, every breast among the auditors seemed to heave with sympathetic emotion, as if the speaker was divinely inspired, so electric was his utterance and whole manner. His discourse was remarkable for felicity of illustrations, and the graphic manner of their recital ; among them the story of the painting of the Lord's Supper, by Da Vinci, of the Dying Bishop Beveridge, and of the Shadow of the Cross, by Holman Hunt, described in terms so glowing, earnest, affecting, and concise that the scenes seemed almost really in presence of the hearers.

" ' The crystalline clearness of his explanations makes the ideas of Bishop Cummins intelligible on the instant of their utterance. Clearness and compactness are indeed leading characteristics of his style ; and more than any public speaker the writer has ever heard does this remarkable man embody the attributes of which Webster once said : " *Clearness*, *force*, and *earnestness* are the qualities necessary to produce conviction ;" while, keeping company with all, and consonant with all his ideas and words and imagery, is that other attribute, of which the great statesman said, " It is something

higher and better than all eloquence ; it is *action*, noble, sublime, godlike *action !* ''

'' ' Judging by what we witnessed of the effect of that sermon upon the congregation, we should say that the communicants of that society have reason of be thankful that the dedication occurred under such auspicious influences. A profound religious sensation was created, which, as it tends to mortal and immortal good, we hope will prove a lasting one.'

'' After the sermon the Lord's Supper was administered, and the little flock there present remember with thankfulness the occasion when they were privileged to come to the Lord's table with their beloved bishop, who was so soon called by the Father to sit in heavenly places and to eat the marriage supper of the Lamb.''

'' In the afternoon the bishop administered for the last time the rite of baptism to a little child, who was named after him. In the evening he preached the introductory discourse to the Christian Union formed of seven churches of the city. The several pastors assisted in the services. From the paper above quoted we take the following :

'' The text was from St. John 10 : 16 : ' And other sheep I have, which are not of this fold : them also must I bring, and they shall hear my voice ; and there shall be one fold and one shepherd.' The speaker considered that the word ' fold,' as first used, if rightly translated, would be ' flock,' and that Christ meant, in this prophetic saying, to indicate that there would be *many* folds, but all belonging to *one* flock ; in other words, many denominations of Christians, but all really belonging to and forming only one Christian Church.

'' His elaboration of this idea was an illustration of that liberal, anti-sectarian spirit which is becoming largely diffused by many of the most enlightened of the apostles of Christianity in the various branches of the Protestant Church.

He welcomed this sign of tendency toward the ultimate unity of all Christians, and hoped the time would speed when all would worship together on the same basis ; and that the truth would be recognized, that mankind are to be made Christians, not by being brought to Christ through the Church, but to the Church through Christ. He challenged the production of a single word or sentence, in the whole history or teachings of Christ, which sustained the theory that divine authority, the power to grant remission of sins, etc., were ever delegated to any one man or Church ; he disproved the fallacy of human infallibility, and illustrated the sophistry of those who argue the possibility of making all men think exactly alike upon religious topics, quoting, as worthy of consideration, the maxim : 'In *essential* things, unity ; in non-essential things, liberality ; in all things, charity.'

"Among the impressive illustrations in the discourse he quoted the anecdote of John Wesley, who was asked by some fanatical enthusiast of his church if he expected ever to meet Whitfield (with whom he disagreed on some points) in heaven. 'No,' was the answer ; 'for if I should be so fortunate as to be admitted into heaven, I should be unable to see that glorious spirit, he will be so far above me !'

"Space is too limited for us to do any thing like justice to this remarkable discourse, and we will conclude by simply saying that both Bishop Cummins and the Church of whose doctrines he is so powerful an exponent, assuredly stand higher in the esteem of this community than at any previous period."

June 11th he preached in the Church of the Incarnation, Brooklyn, in the morning, and at the Mission Church, Jersey City Heights, at night.

"*June* 18.—Preached twice in Bethany Methodist Episcopal Church, Baltimore."

This is the last record of his work on earth. "Through labors into rest."

We give here, as in its proper connection, the last important publication of Bishop Cummins, which appeared in the Chicago *Appeal* in reply to the charges of inconsistency which had been so persistently made against him, and everywhere industriously circulated.

In a letter dated June 10th he writes to a friend who desired its more extensive circulation, "that it be suggested to Mr. Powers to print it in tract form, with some such title as "How I became a Prayer-Book Revisionist." That beloved friend through whose liberality the Prayer Book and the tracts of the Reformed Episcopal Church have been printed and so widely disseminated, and who has recently joined Bishop Cummins in the home above, published the letter with the title "Following the Light."

"My Dear Bishop Cheney: I have just learned that a reprint of my sermon on the Prayer Book is about to be issued in Chicago, at the expense of a single individual, with the title-page as follows,* the sole purpose, doubtless, being an attempt to hinder the work of the Reformed Episcopal Church, by placing in contrast my fervent eulogy of the Prayer Book in 1867 with my earnest advocacy of revision in 1873. This is only one of the many reprints of this sermon which have been published and scattered freely in all parts of this country by the opponents of our work of reform. I think as many as six different editions have been published, one bishop alone circulating *four thousand* copies.

* "The Prayer Book a Basis of Unity." By the Rt. Rev. Geo. D. Cummins, D.D., Assistant Bishop of Kentucky. Published by Resolution of the Convention of the Diocese of Kentucky. Louisville, Ky., 1867. Reprinted in 1875, by a Communicant of the Protestant Episcopal Church.

"The time seems to have come, in my judgment, to break the silence which I have kept when taunted with inconsistency, and to justify myself from the imputation, at least, in the minds of the dear friends whose good opinion I so highly esteem. To do this, I am compelled to obtrude myself and my personal experience before others in a way that I have heretofore shrunk from doing. Justice to myself and to the cause of our dear Church demands that I should keep silent no longer.

"In the year 1860, when rector of St. Peter's Church, Baltimore, I was invited to preach at the anniversary of the Bishop White Prayer Book Society, in Philadelphia, and delivered the sermon which has just been reprinted in your city. It was preached again, revised and remodelled, before the Convention of the Diocese of Kentucky, in May, 1867, and published by order of the Convention. In both years, 1860 and 1867, the sermon expressed the deepest and most honest convictions of my soul. The Prayer Book of the Protestant Episcopal Church was very precious to me, and I longed to see it become the heritage of all Protestant Christendom. The music of its words was like the music of old songs, of which the heart never wearies, or like the memory of sweet-toned church-bells heard in childhood, and forever echoing in the ear of the wanderer from home. I was not of the number of those who advocated Prayer Book revision, for I did not see the necessity for it. I accepted the teachings of the Prayer Book on baptismal regeneration, a human priesthood, the real presence, and apostolic succession, in the sense in which Evangelical men received them, denying the plain literal meaning of the words, and giving to them an interpretation utterly unwarranted. I had watched the rise and spread of the Oxford tract movement until it had leavened to a vast extent the whole English-American Episcopal Churches, but I firmly believed that this school was not a growth developing

from seeds within the system, but a parasite fastening upon it from without and threatening its very life.

"This was my position toward the Prayer Book up to the year 1868. That year brought with it a thorough change in my views of the Prayer Book and its relation to the rise and growth of the sacerdotal system in the Episcopal Church. How, then, were mine eyes opened? By two instrumentalities, working together under the good providence of God.

"I. In the year 1868 appeared in print a modest pamphlet by an unknown author, entitled, 'Are there Romanizing germs in the Prayer Book?' The author was ascertained afterward to be the Rev. F. S. Rising, Secretary of the American Church Missionary Society, a saintly man whose early death and loss we have not yet ceased to deplore. A copy of Mr. Rising's tract reached me by mail, and I well remember the repugnance which the very title awakened, and with which I began its perusal. That simple agent was the first instrument for awakening my mind to the truths I had so long ignored, and to the facts of history, into the investigation of which I had shrunk from entering. The whole subject was reconsidered under a new light, from unimpeachable facts, and these were the conclusions in which my mind firmly rested.

"1. That the Reformation in the Church of England was never perfected, on account of the failure to secure a thoroughly purified Prayer Book, a Prayer Book in entire harmony with the Word of God.

"2. That the failure was not the fault of the early reformers, but arose from causes over which they had no control, chiefly from the subjection of the Church to the State. Under Edward VI. the work of revision was begun nobly and earnestly, but was cut short by the early death of that monarch and the restoration of the Papacy. Yet so zealous were the Edwardean Reformers, that within three years two

prayer books were set forth, that of 1552 being much more distinctly scriptural and anti-Romanistic than that of 1549.

"3. 'That the most prominent and essential difference between the Christianity of the New Testament and the Christianity of Church tradition, and therefore between the Christianity of the great Reformers and the Christianity of Romanism, is to be seen in the rejection or recognition of *sacerdotalism*,' and yet in each revision of the Prayer Book since 1549 the changes have all been in favor of sacerdotalism, and not against.

"Thus the third revision of 1559, under Elizabeth, restored the sacerdotal vestments of the ministers, expunged the rubric explaining the posture of kneeling at the Lord's Supper, so as to free it from any sanction of eucharistic adoration, and provided a formula to be used in distributing the bread and wine in the communion which a Romanist could easily interpret as teaching his doctrine of the real presence.

"The fourth revision of 1604, under James I., added to the calendar a large number of Saints' Days, and constructed a catechism which favored the sacramental teachings of the unreformed Church. The fifth and last revision of the English Prayer Book, in 1662, under Charles II., was marked by very decided retrograde or anti-reformation changes, such as the substitution of the term '*Priest*' for 'minister,' the changing of the prayer in the litany for 'bishops, pastors, and ministers,' to 'bishops, priests, and deacons,' and the *manual consecration* of the material elements in both the sacraments, which had been discontinued in the Reformed Church from the time of the second Prayer Book of Edward VI., *a hundred and ten years before.*

"The American revision of the Prayer Book, in 1785, by the General Convention of the Protestant Episcopal Church, purified the book from sacerdotalism; but that good work failed to receive the approval of the subsequent Convention of 1789, which restored the word 'priest' instead of 'min-

ister,' the thanksgiving for the regeneration of the infant in the baptismal office, and substituted the Scotch communion office, with '*the Oblation*,' in place of that of the English Church.

"4. Since the year 1868 I have never doubted wherein lay the strength of the sacerdotal system, which has gained such overwhelming preponderance and influence in the English and American Episcopal Churches. I could then answer the question why, at the close of three hundred years of the history of the Reformed Church of England, and of her daughter in this land, the mighty struggle should still be going forward, which is to determine whether the future of that Church shall be Protestant or Romish, faithful or unfaithful to the teachings of the earliest and purest reformers? It was because the design of those Reformers had been frustrated by statecraft and priestcraft, and their work, begun so nobly under Edward VI., had been suffered to remain unfinished, unperfected. The strength of sacerdotalism in these Churches, the very 'hiding of its power,' is in the Prayer Book itself, in the germs of error which have never been eradicated, and which have now borne so baleful a harvest on both continents.

"II. But another instrumentality arose in my pathway to aid in producing this profound conviction.

"In the same year, 1868, a Ritualistic service was introduced for the first time into the diocese of Kentucky, and the unspeakable trial was placed upon me of being compelled to discharge my official duty in visiting this church and taking part in its services. Within a year or two a second service of the same order was established in the city of Louisville, and this time by one who had been a youth in my first parish in Virginia, and who had been personally very dear to me as a friend.

"The terrible evil, so much dreaded, was brought in immediate contact with me in my highest and most solemn du-

ties. I was compelled to stand in the presence of altar and super-altar, of brazen cross and candlestick, and to behold priest and people turning again and again toward that altar, and bowing in profound adoration toward it, while to my own soul such acts were idolatrous, dishonoring and insulting to Jesus, the Church's only Altar, Priest, and Sacrifice.

"These men claimed to stand on the Prayer Book, to be satisfied with the Prayer Book as it is. They had been ordained to the '*priesthood*' by a formula which said, 'Receive the Holy Ghost for the office and work of a *priest*, now committed unto thee by the imposition of our hands. Whosesoever sins ye forgive they are forgiven, whosesoever sins ye retain they are retained.' If they were made 'priests,' they must have something to offer, a sacrifice, and an altar on which to present the oblation. The service provided for their institution into their office declared them invested with '*sacerdotal functions*,' inducted into '*sacerdotal relations*,' and appointed to serve at the '*Holy Altar*.'

"I felt it in vain indeed to attempt to oppose the encroachments of this system, while these and other offices of the Prayer Book remained unchanged. If remonstrated with, these teachers could answer that they stood upon the Prayer Book; that the plain, literal meaning of the words of that book were on their side; and that, as a great leader of the school, Dr. Pusey, had said, they had made their way by the Prayer Book. If told that their interpretation was wrong, they could reply that a great company of bishops, clergy, and laity held to the same interpretation and claimed to be loyal Prayer-Book Churchmen.

"How was this evil system to be met and overthrown? Not by the administration of discipline. Alas, the Church seemed to have lost the power, inherent in a healthy organism, to cast off the disease. The courage was wanting to grapple with the evil. *It is a startling fact that up to the year* 1875 *no two presbyters of the Protestant Episcopal Church were*

found willing to present for trial one of the men of this school, and the effort in Baltimore last year resulted in ignominious failure. Legislation, too, had utterly failed, and after a long and earnest effort of the General Conventions of 1868 and 1871 to check the system, every plan, including even a canon forbidding eucharistic adoration, met with utter defeat.

"A mighty change came over my views of the Prayer Book, and I could not have preached the sermon of 1867 one year later. If there be any disgrace in such a confession, I am content to bear it. For eight years past I have held the conviction most strongly, and never for a moment waveringly, that there is but one cure for the evils that afflict the Episcopal Church in England and America, and that is the purification of the Prayer Book, the thorough eradication from the offices of every word and phrase which gives countenance to the sacerdotal system. If Ritualism and High-churchism be indeed of God; if the teachings of the Oxford Tract School contain the very 'truth as it is in Jesus;' if the Christian ministry be a priesthood invested with supernatural powers, empowered to forgive and retain sins; if justification and regeneration are by baptism; if the real body and blood of Christ are present in the Lord's Supper, and received with the bread and wine by the communicant; if the Holy Ghost be transmitted by and through human hands in an order of a hierarchy, and thus only can men have fellowship with the apostles and with Jesus; if these be the doctrines which Jesus taught by the Sea of Galilee and in the streets of Jerusalem, if they constitute 'the unsearchable riches of Christ' which St. Paul rejoiced to preach among the Gentiles, then verily the Prayer Book needs no revision, no purification. But if the dogmas of apostolic succession, baptismal regeneration, the real presence, and a human priesthood be 'another gospel,' as all Evangelical men hold and have ever held, then is it their highest and most solemn duty to cast them out of the Prayer Book, whatever may be the sacrifice. If freedom

from the use of offices and formularies which in the plain literal sense deny and prevent the truth of God, can be secured in no other way than by rending the ties of a lifetime, and 'counting all things but lost,' there cannot be, there must not be, any hesitation. '*We ought to obey God rather than man*,' is the only and the ultimate appeal.

"III. I became, therefore, in 1868, an earnest advocate of revision, and co-operated heartily with all efforts to secure that great object by the legislative authorities of the Church. You are thoroughly familiar with all those efforts. We went before the General Conventions of 1868 and 1871 with petitions signed by hundreds of clergymen and laymen from all parts of the land, asking relief for Evangelical men. We asked but three things, the use of an alternate phrase in the baptismal office for infants, the repeal of the canon closing our pulpits against all non-Episcopal clergymen, and the insertion of a note in the Prayer Book declaring the term '*priest*' to be of equivalent meaning with the word presbyter. We were met by an indignant and almost contemptuous refusal. I was present when a report was made by the chairman of the Prayer Book Committee of the House of Bishops, to whom these memorials had been referred in 1871, and that report was to the effect that it was not expedient to consider further these petitions, followed by a resolution forbidding the printing of them in the appendix of the Journal. And this was the deliberate reply of the authorities of the Church to the deep and almost agonizing cry of hundreds of burdened hearts and consciences. The door was closed in our faces. The hope of relief was utterly lost. I left the General Convention of 1871, feeling that a revision of the Prayer Book as evangelical men desired, was an impossibility in the Protestant Episcopal Church. I returned to my work with a heavy heart, knowing that every effort to suppress the sacerdotal system by legislation had failed, and that I was more powerless than ever to resist its influence. Two more years passed, in

which I was compelled to give an indirect sanction and support to the false system by participating in services which, to my soul, were treason to Christ, and to bear this heavy trial with no hope of deliverance. The burden was indeed intolerable.

"But deliverance was nigh at hand, and when least expected. '*Then they cried unto the Lord, and he delivered them out of their distress, and he led them forth by the right way, and he brought them unto the desired haven.*' The Reformed Episcopal Church became the haven of rest to many souls.

"The two years and a half which have elapsed since the organization of the Reformed Church have more than justified the conviction which led us forth, *the hopelessness of reform within the Protestant Episcopal Church.* The General Convention of 1874 almost contemptuously, and by an overwhelming vote, rejected the petition of five hundred clergymen, asking only for relief in the use of certain phrases in the baptismal office for infants, and, as Bishop McLaren has told us, that question is settled finally and forever, and the Church holds to baptismal regeneration as one of the most precious jewels committed to her trust. In the short period we have existed as a separate branch of the visible Church, we have seen the rapid and unchecked progress of the sacerdotal system in the old Church. You, in Illinois, have witnessed the election of a bishop holding all the extreme views of Seymour and DeKoven, and the whole Oxford school. We, in Maryland, have lived to see six Ritualistic churches established within the limits of a single city, with altars and candles and strange vestments, with idolatrous prostration before material things, with auricular confession constantly practised without rebuke, with prayers for the dead openly offered, and the mass celebrated at funerals, and with even the error painted upon the windows, in the legend, 'Pray for the soul of sister —— of all saints.' Evangelical men have made the effort to bring to trial the offenders in the single

point of offering prayers for the dead, but even this effort has failed, and the false teachers find themselves receiving the sanction and support of a large portion of the clergy and laity. Steadily and surely advances '*the tidal wave*,' as Dr. Mahan characterized this advanced movement in the General Convention of 1868, sweeping away one after another of the old Evangelical landmarks, separating the Church of our fathers, each year more and more, from all the families of Protestant Christendom, and assimilating it more completely to the unreformed churches of the Greek and Latin communions.

"Faithful and true men among our old teachers and coworkers, men like Andrews and Sparrow, lift up a trumpet note of warning and alarm, but they fall at their posts, fighting in a most unequal and hopeless struggle, and there are no successors like-minded to prolong the conflict. Each succeeding year the dogmas of apostolic succession, baptismal regeneration, and a human priesthood are held and taught by a larger number of ministers and people. While the men who reject the *jure divino* claim of episcopacy, and hold the Episcopal Church to be only one among sister churches of equal dignity and validity, who cling to justification by faith alone as the very heart of the Gospel, and who abjure all idea of priest, altar, and sacrifice in the Christian Church, except as they are swallowed up in Jesus, these men are rapidly diminishing, and in another generation will scarcely be found in the old Church. What a significance was there in the cry of Dr. Sparrow when he heard of the declaration of a number of Evangelical clergy of Philadelphia expressing 'profound sorrow and no sympathy' with the effort to organize a Reformed Episcopal Church. 'That declaration!' he exclaimed, 'the life for long years of its signers, proves the reverse of that disclaimer. All Evangelical Episcopalians have had and professed the same grievances, and have contemplated the possibility of secession in consequence. How, then, when one of their number makes possibility actual, can they, in a

moment, reverse the engine and move backward? The Protestant Episcopal Church needs only to be liberalized and rid of Romish germs to overspread this Continent, at least in the upper and middle state of society.'—(*Memoir of William Sparrow, D.D.*, page 352.)

"The 'Romish germs,' as Dr. Sparrow calls them, will never be eliminated from the Protestant Episcopal Church, for nine-tenths of her clergy and people deny that there are any 'Romish germs' within the Prayer Book, and hold the dogmas thus designated as the most precious truths of the Gospel. How, then, will they ever consent to have them eradicated?

"That work has been done in the Reformed Episcopal Church, thoroughly yet wisely done, and now, with a new meaning, we may take up the title of my sermon of 1867, and claim the revised Prayer Book as a most important step toward the union of Protestant Christians. Retaining all that has made the Prayer Book precious to devout souls for three centuries, and rejecting all that has been a burden to the consciences of evangelical men during all that period, it presents in the 'clearest, plainest, most affecting, and majestic manner,' the truth, the whole truth, and nothing but the truth, as it is in Jesus.

"In the serene confidence that our work is built on the one sure foundation, the tried and precious Corner-stone, 'Jesus only,' I am, faithfully and affectionately, your brother in the Lord,

"GEORGE DAVID CUMMINS."

CHAPTER XLII.

THE END.

"I need not be missed, if another succeed me,
To reap down those fields which in Spring I have sown ;
He who ploughed and who sowed is not missed by the reaper,
He is only remembered by what he has done."

BONAR.

"I have fought a good fight, I have finished my course, I have kept the faith."—2 TIM. 4 : 7.

AGED 53.

ON Sunday, June 18th, Bishop Cummins went in the morning to Baltimore, to preach for the congregation of the Independent Methodist Episcopal Church, at the request of a prominent member of that church. He had no appointment for that day, and acceded to Mr. B——'s request as that important church was then without a pastor.

Mr. B—— drove him, after the service, to his beautiful home, "Athol," near the city, where he passed the afternoon in most pleasant Christian communion with the family.

Before leaving his home in the morning Bishop Cummins said, "I think I will come out to-night"—there was a night train to Lutherville. A fear was expressed by a member of his family lest he would take cold, driving after preaching ; but he said, "If I do not take the night train I cannot get back until one o'clock to-morrow, and our home is *so sweet.*"

One of the family sat up for him. He reached home about 11 o'clock, and spoke of the church being "so densely crowded," and that speaking so earnestly he had become very much heated. His text was, "Sir, *we would see Jesus.*"

Mr. B——'s son had driven him very rapidly to the station to catch the train, and the carriage was an open one. He seemed impressed with the imprudence of such exposure, and said, "I will not attempt this again." We feared that he would suffer from the night ride, but Monday morning he seemed bright and as well as usual, and during the day he did not speak of feeling badly, nor was there any symptom of his having taken cold.

Tuesday he was as bright and cheerful as ever. After an early dinner we started for a drive in our little pony carriage, the gift of dear friends in Chicago in 1865. We took a new road and quite lost the way, and were late getting home; but the bishop enjoyed the drive so much, remarking upon every beautiful tree or bunch of ferns by the wayside, as was his wont, seeing beauty in all the works of God. He went to rest quite early, and awoke Wednesday seemingly as usual, but later in the day said he did not feel well, though no marked symptom manifested itself. He passed the morning in the grounds around the cottage, with his wife and son-in-law, pruning and clearing away the undergrowth, taking the deepest interest in every little improvement. He continued to feel badly, but was bright and cheerful as ever. After dinner on Wednesday he again went out and cut down several small trees and trained the vines over the porch, and during the afternoon spoke of

how happy he was to spend that lovely day out in the open air. It was the first day his wife had been able to be out of the house since her long and severe illness of three months.

Later in the afternoon he came in and wrote in pencil a few pages of his report for the coming General Council, which was to meet in Ottawa, Canada, the following month. These were read to the Council by Bishop Nicholson, the last record of labors among his beloved people.

At 9 o'clock, Wednesday night, he was first attacked by severe pain. His son-in-law came at once to his bedside and prescribed for him. At 10.30 he had another attack of pain more severe than the first. The doctor used prompt and vigorous remedies for his relief, and watched by him for several hours. For a time he seemed partially relieved, but from that time his sufferings steadily incrased. Nothing in the way of palliatives, used externally or internally, gave him entire relief. The anodynes controlled in a measure the agonizing pain, but his suffering was extreme. He was unable from the first to take food sufficient to nourish him. All through his illness he never uttered a word of complaint or impatience, but would smile on those who ministered to him, and thank them so tenderly for what they did for him. Once his wife said to him, "Pray to Jesus to help you bear this agony." "Oh!" said he, with a bright look on his face, "*I am doing that all the time.*" On Friday his son-in-law sent for a consulting physician from Baltimore; he came, but suggested nothing that Dr. Peebles had not tried for the relief of the bishop.

Saturday morning, June 24th, the anniversary of

his wedding-day—which he had planned to spend with his family at the Centennial Exposition at Philadelphia—finding he was not relieved but grew worse, telegrams were sent to several of the clergy asking that prayers should be offered in the churches for his recovery. On these prayers his loved ones rested with fond hope. After the telegrams had been sent his wife said to him, "I have done something without consulting you, but I so needed the strength and comfort that would come to me if I knew your clergy and people were praying for you to-morrow, that I have telegraphed to Chicago, New York, Philadelphia, and Baltimore, asking their prayers." He said, "I am glad you thought of it." Sunday was a day of extreme suffering, and remedies, though persistently used, gave little or no relief. During his illness his son-in-law scarcely left his bedside, combining the skill of the physician with the watchful care of a nurse. His dearly-loved son watched also by him, aiding his mother and brother-in-law in ministering to the sufferer. On Sunday evening, while the family were at tea, his wife sang to him the hymns, "Come thou fount of every blessing," and "Rock of Ages;" he enjoyed hearing them greatly. From the first hour of his illness his suffering was so intense as to require the unremitting services of those around him. He spoke but seldom, and chiefly to tell us what he wished done for him. Monday morning Dr. Peebles noticed a change for the worse had taken place, and at once sent the bishop's son for the consulting physician from Baltimore. At one o'clock his eldest and dearly-loved sister arrived. At this time the bishop asked the doctor if there was no hope of his recov-

ery? The doctor answered that "Nothing more could be done." He then said, "Then let me die," seemingly in reference to the uselessness of trying more remedies, and to assure us of his entire willingness to go. Turning to his wife he said, "We have had such a *happy* life together, and I am so sorry to leave you. I would have been glad to have worked longer for the dear Church, but God knows best." His children gathered around his bed, and his two little grandchildren, Maude and Florence, whom he loved so fondly, were brought to him to receive his last blessing. He smiled on seeing them, laid his hand on their heads, and then kissed them. His son had not been able to return from the city in time to receive his loved father's last words, but the rest of the family hushed their own agony to catch every precious sentence that fell from his lips. He asked that all the windows should be thrown open. His consciousness was unclouded to the last, and the calm of his spirit wonderful. So sudden was his illness, and so intense his suffering, that all around him were completely stunned, except his faithful physician, who never allowed his own grief to interfere for one moment with his keen insight into the disease, or his unwearied ministrations for the relief of his loved father-in-law. Few even of Bishop Cummins's dearest friends knew of his illness, it was so short, so sudden.

One of his children asked him what message he had for his Church? He said, "Tell them to go forward and do a grand work." His wife then asked him, "Darling, do you know me?" The eyes that had only looked upon her in tenderest love for so many years were now dimmed, but he answered readily,

"Yes, dear, I know you." She asked again, "Do you know *Jesus?*" His face lighted up at once, the dimmed eyes brightened, and he said earnestly, "Oh, yes! I know *him!*"

Tenderly, lovingly, he took leave of all his loved ones—he had sent his last message to the Church of his love, and now he turned from all earthly things to commune with his Saviour. Jesus seemed very near to that little group. Clearly and distinctly the bishop repeated the first verse of his favorite hymn, "Jesus, lover of my soul." All sound was hushed save the sweet tones of the voice that had so often told the story of Jesus' love and soothed the last hours of so many who had gone before. The words grew fainter and fainter, and then, "Lord Jesus, receive my spirit," came from his lips, and the sorrowing ones waited.

Silence that could *be felt* pervaded the room. The song of birds came in at the open windows; the summer breeze stirred the leaves on the trees surrounding this his last earthly home; the breath of flowers, so loved and cherished by him, filled the air. No unseemly sound reached the ear of him who was very near home. Nothing was heard save what spoke of God's work and tender care for those on earth. We all thought our beloved one was with Jesus, so quietly did he lie with closed eyes, when suddenly they opened, a brightness that was not of this earth irradiated his countenance, the face seemed *glorified*, and he uttered these words with a *joyousness* that was wonderful, "Jesus! *precious* Saviour!" These last words were those of *recognition*. We were assured that he was with Jesus, that before the spirit left the body he knew his Saviour and thus addressed him!

Often through life, in speaking of heaven, Bishop Cummins said, "that to him, the one idea of heaven was not that of a place *of rest*, not of unimagined beauty, or the entire freedom from suffering and trial; neither was it so much that of exemption from the thraldom of sin and death—*it was the blessedness of being with Jesus.*"

"Just gone within the veil, where we shall follow,
Not far before us—hardly out of sight;
We down beneath thee in this cloudy hollow,
And thou far up in yonder sunny height.
Gone, to begin a new and happier story,
Thy bitter tale of Earth, now told and done—
These outer shadows, for that inner glory,
Exchanged forever, oh, thrice blessèd one!"

His beloved friend Bishop Nicholson arrived Monday night, and was a comfort beyond words to the stricken household. On Wednesday they laid him away in the lovely cemetery near Baltimore. The last service was held in the church at the laying of whose corner-stone Bishop Cummins said:

"That his work was nearly done, and that he could willingly go from earth, now that he had seen one and another beautiful church rising throughout the land from whose walls would be proclaimed the precious Gospel in all its simplicity and truth."

The services at the Church of the Redeemer, Baltimore, were conducted by Bishops W. R. Nicholson and Charles E. Cheney. Rev. Messrs. Gallagher, Sabine, Washburn, Postlethwaite, and others assisting. Many of the bishop's friends were present; some from his old church, St. Peter's (Protestant Episcopal), and also from other congregations.

"It is little matter at what hour of the day
The righteous fall asleep. Death cannot come
To him untimely who has learned *how to die.*
The less of this brief life, the more of heaven—
The shorter time, the longer immortality."*

It would be impossible to give here more than *extracts*—and they of necessity must be brief—of the many precious words spoken of their beloved bishop and founder, by the clergy of the Reformed Episcopal Church. In every church loving tributes were paid to his memory; letters poured in in large measure to the desolate family, all telling the same story of deep sympathy for them and love for their departed leader; and the "resolutions" passed by the vestries of the churches were all valued testimonies to *his* faithfulness and *their* deep affection for him. None were more appreciated than those sent from his former dear church, St. Peter's, Baltimore.

We quote from Bishop Nicholson's sermon, preached at the opening of the Council at Ottawa. At the conclusion of the sermon the bishop says:

"Beloved Brethren: My heart interprets you that you would not be satisfied to have me release your attention until I had spoken a brief, loving tribute to him whose memory just now, by a melancholy interest, is uppermost in our hearts. Passing, then, from the discussion of our glorious theme, and bearing with us its gospel blessedness into this, the hour of our Church's sorrow, permit me to say that it has been with somewhat of painful effort I have sought to discharge the duty of this occasion.

"It was laid upon me by his appointment, and so frequently during the composition of my sermon my love for

* Dean Milman.

GRAVE OF BISHOP CUMMINS.

him brought up his image before me, and I delighted myself at thinking how one with me he would be in the thoughts and truths which I was prepared to deliver here. But what unexpected alternations of human experience! It was while engaged upon the closing pages of my manuscript I received the startling telegram, 'Bishop Cummins is dying; come in the first train.' Dropping my pen I hastened with all dispatch from Philadelphia to his home in Maryland, that, if possible, I might catch from his own lips his dying testimony. Alas! it was too late. His redeemed spirit had been for some time with Jesus when I reached that stricken and desolate household. Yet, although I had not the privilege of listening to his words, I learned of his triumphant departure from the vivid recitals of his weeping family. Our beloved bishop and leader was *ready*: not merely resigned, but acquiescent. . . . . His last utterance on earth was no more than what infant lips might have said, *Jesus! precious Saviour;* at once his farewell to the world below and his home greeting above; the simplest of all expressions of the heart, yet the sublimest of all formulas of thought; the shortest, yet the fullest. So he *died*, and so he *lives*. In such words as these, as in a chariot of fire, his ascending spirit went triumphantly 'far above all heavens,' and yet not until upon the Elishas left below had fallen the mantle of Elijah in that message to the Church, 'Tell them to go forward.' The very process of his dying was the march of victory. Within one hour and a quarter from his first knowing that he could not recover, all was over. The summons had come to him, and, as it were, in the twinkling of an eye he was required to answer it. Yet no consternation, no disturbance, all was so calm, so absorbed into the sweet will of God, so blissful. He died as he had lived; he lives as he died. . . . This is not a time to eulogize his character, neither to delineate his great work, neither to forecast the magnitude of its far-reaching results. The future will provide for the due rendering of

these services. . . . We recognize without delay how rich and sacred a bequest to us is his *memory*, so *untarnished*. We recall at once the sweetness of his character, his marked humility, his Christlike meekness, his long-suffering gentleness, his unretaliating speeches, his persistent patience. We remember his abiding *faith* in God and his word, his understanding of the Gospel, his present trust in Jesus, his reliance on Christ as his only righteousness, his rejoicings in the full blessedness of salvation experienced ; his moral bravery, his courage and faith, his self-abnegation, his sacrifice of self for truth and principle ; his fervid oratory, his eloquent defence and preaching of the Gospel, and his influence over all. We speak what we know, and testify what we have seen. Great indeed is our loss. No other man, be he transcendent as he may, can ever stand to the Reformed Episcopal Church in the same relations, *for he was our Luther*. Nor shall his name ever fade from the councils of the Church militant. He was spared sufficiently long to us that our Church might stand upon its own feet, and now his bannner is unfurled to the breezes of heaven, and on its gleaming folds is inscribed the legend, ' Jesus, precious Saviour.' "

From a sermon preached by the Rt. Rev. Charles E. Cheney, D.D., we take the following eloquent sentences :

" Oh, beloved, in this hour of sorrow, when God has taken from our yet infant Church its founder and presiding bishop ; when this mourning that drapes the walls of our sanctuary is but a poor and feeble token to the outward eye of the sorrow that fills our hearts, it is sweet consolation to know how God looks upon the death of the believer. . . . I think we may best approach the one thought that fills our hearts to-day—the character of our departed bishop—through the vestibule of this divine consolation. I could not bear to esti-

mate what we have lost did I not begin with the thought of how much richer heaven is for our bereavement.

"I wish first to speak of the character of Bishop Cummins as a preacher of the Gospel. It is in that attitude that his memory is recalled by every member of this congregation. . . . . The pulpit was his throne. There he was king of men. . . . He was an *attractive* preacher. There was in the man that which drew men around him by an irresistible magnetism. Endowed by nature with a voice at once of power and sympathetic quality, he never wearied his audience with its loudest tones, yet never failed to penetrate the remote recesses of the largest congregation. It gave expression to every feeling of his heart; it pleaded, it roused, it startled, it wept, it reasoned. It was persuasive as a flute. It was triumphant as a trumpet. It was sad as an Æolian harp. Then there was a natural grace of rhetorical expression, unstudied but finished, that not only presented truth but in its most attractive form. He was a born orator. . . His marvellous felicity of illustration rendered his preaching attractive to the great mass of men. His familiarity with history served to furnish him with boundless stores of historic illustration. No poet ever revelled with more intense delight in nature's beauties than did he. Every mountain, rock, and stream, every tree, and flower, and blade of grass were full of voices that might be made to add new force to his exposition of revealed truth. . . . He was an intensely *earnest* preacher. He spoke from such conviction of the reality and importance of his message that the flippancy and trifling so characteristic of many so-called 'popular preachers' was as unknown to his popular address as jesting amidst the solemn hush of a death-bed utterance. Men believed *in him* because *he* believed in what he told them. . . . Said one of the vestry of his old charge (Trinity Church, Chicago) to me: 'He was at once the greatest preacher and the most perfect Christian that I ever knew in the person of one man.'

"But the attractiveness of Bishop Cummins's preaching was only surpassed by one other quality—its *sublime loyalty to Christ*. 'Woe is me if I preach not the Gospel' was the motive power in his ministry. He loved his work with a kind of chivalrous devotion. He inscribed the name of Christ on every public act of his ministry. . . . I wish to speak briefly of Bishop Cummins's character as a man. . . . He was a man of unfailing cheerfulness. His face shone with gladness. He was the *happiest* man I ever knew. . . . How many of the sheep for which Christ died seem to prefer the gloom. It was never thus him of whom I speak to-day. It was cheering to meet him—his presence dispelled the clouds. It was impossible to resist the infectious influence of his buoyant faith in God. Out of that perfect faith sprang this perpetual sunshine. I fully believe that, under God, we owe much of the advance made by the Reformed Episcopal Church to this sweet and beautiful spirit of sunshine in our presiding bishop. . . . In the most trying hours, when others' faith had begun to fail, his cheery face and pleasant voice were like the arbutus of our Northern woods, blooming and fragrant under the clouds and snow-drifts of gloomy March.

"I need hardly allude to his *unselfishness*. It seemed as though the fires of persecution and trial through which God had led him had purified the soul and left scarcely a trace of the dross of regard for self. He counselled not with flesh and blood when he voluntarily resigned his position as a bishop in the Protestant Episcopal Church. This man—whom some have charged with ambitious self-seeking—in the stress of conscience laid down the office to which kings have aspired; relinquished position, honor, comfort, home, and friends, to go forth an outcast from the Church he had vainly hoped to purify. And from that hour to the moment when he went up to glory no sacrifice was deemed too great, no self-forgetfulness too complete.

"Bishop Cummins was remarkable for a courage that all posterity will honor as heroic. . . . For, beloved, while I know the heroism of the man who faces on open field the belching batteries, or dies at the stake a witness to the truth, I say there is another order of courage. It is his who, sensitive to every touch of defamation, yet follows the voice of God where he knows that friends will forsake him, and brethren repudiate him, and the Church and the world conspire to impeach his motives and cast mire on the purity of an unsullied name. It was such courage that nerved Bishop Cummins to his work. Nor can I forget that he had within that great soul even a more heroic courage than that which faces reproach and shame. To taunt Bishop Cummins with inconsistency an old sermon of his was recently republished, in which he expressed his enthusiastic admiration of the Protestant Episcopal Book of Common Prayer. How few men would have had the courage to meet that subtle attack in just the way that he did. His noble letter to myself, recently published, is one that in its very conception bears the stamp of the true hero. He frankly says, 'Every word of that sermon I uttered from my heart. I was honest in my views when I preached it. But God opened my eyes, and to-day I admit I was mistaken.' It was the courage of Paul the Apostle when he said, 'I verily thought I ought to do many things contrary to the name of Jesus of Nazareth.'

"His gentleness and charity were equal to his courage. *No man ever heard from his lips one syllable of denunciation against the men who loaded him with obloquy.* The Church, the country, the public press rang with the foul names that were heaped upon him. He never hurled them back. Sweet and gentle as he was heroic, he was ready to fling his arms of tender charity around the men who stabbed him with the dagger of their cruel slanders and reproach.

"Beloved, my task is done. I know full well how imperfect is the picture I have drawn. But what I have done I

have wrought with a reverent love to which all words give poor expression. Last Monday, at a quarter past two o'clock in the afternoon, our beloved presiding bishop breathed his last. . . .

"Two years ago our dear bishop seemed on the verge of the grave. . . . The plant he had set in new soil had hardly taken root, and God in mercy spared him longer to us and to the work. To-day we weep over his grave. But the work he began shall be carried on to a glorious completion. . . . . To have had such a leader is the privilege of those alone whom God makes more than conquerors. In the sacred consecration of this sorrowing yet rejoicing hour let us follow him, even as he followed Christ."

We extract from the forcible and discriminating discourse of Bishop Samuel Fallows the following passages delivered in St. Paul's, Chicago :

"Bishop Cummins was a preacher of the highest order.

"His style was remarkable for its crystalline clearness. The golden sands of his thought could ever be seen in its pellucid depths.

"He selected, seemingly on the instant, the most happily fitting words to convey his meaning, as the magnet seizes the particles of steel out of the intermingled mass.

"Sentences rounded, and golden periods apparently polished with the most elaborate attention, followed each other in constant succession in purely *extempore* efforts. I have listened to most of the leading pulpit orators of our day, and in this particular I do not know his equal, let alone his superior.

"The address, made on the spur of the moment, at the last General Council, in reply to the fraternal greetings of Bishop Harris, of the Methodist Episcopal Church, was a gem of beauty. It was like 'apples of gold in pictures of silver.'

" Some of his finest efforts in the pulpit and on the platform were so largely extemporaneous that they have been lost to the Church. They will live only in memory.

" He combined qualities as a speaker which are rarely found united in the same person ; a keen, discriminating, reasoning faculty ; a vivid imagination, and a fervid eloquence in delivery.

" No theme, however abstract, was uninteresting in his treatment.

" With the rigorous logic of the Schoolmen he would follow his unbroken line of thought from beginning to end, but it would be along a way belted with flowers, shaded with trees, opening up vistas of attractive loveliness in every direction.

" The dry bones of history he would cover with flesh, and living characters would move and have their being before the gaze of his enraptured audiences.

" In word painting he especially excelled. Seeing vividly before him, as though they were actualized outside of himself, the scenes and images he drew, he exercised that marvellous power of realistic description which is the gift of all transcendent orators.

" His illustrations were natural, apt, and forceful. They were, indeed, windows letting in the streaming sunlight, and yet not so numerous as to endanger the strength of the mental structure he was erecting, or mar its symmetry.

" They were an integral part of his discourses, growing gracefully out of his subjects, as leaves from the tree or blossoms from the bough.

" They were never artificial appendages, were never tacked on to produce an effect.

" His whole manner was eloquent. It spoke out with power. His congregation was at once impressed with the subdued earnestness and the unmistakable sincerity of the preacher when the first sentence fell upon their ears.

" As he unfolded some favorite theme his face began to

brighten, a deeper fire gleamed in his eye, his entire body was held and swayed by the overmastering thought, the voice, musical as a silver bell, gained in volume and power, the flow of ideas was like the rush of Niagara, and young and old were alike swept on by its resistless power. His every production bore the current stamp of high scholarship. It had the inspiring flavor of Attic salt. He had been a thorough student of the Classics, and had inherited the best life of the great and commanding past of antiquity.

" ' Into his mental self he had incorporated the force of its intellect, the acuteness of its reasoning, the riches of its learning, the subtlety of its thought, and the exquisite taste of its artistic genius.'

" But not from classic but from gospel Greek were his themes chosen.

" Cowper complained of some ministers in his day who had forgotten they were Christian ministers. Of them he said : " How oft, when Paul hath served them with a text, hath Epictetus, Tully, Plato preached."

" Not so with Bishop Cummins ; out of the everlasting Gospel of the Son of God, ' the classics of the heart,' did he bring forth things new and old. All his learning was used to show forth the beauty and glory of Jesus, the Saviour of mankind, as a costly setting the still more costly jewel.

" He had made the cardinal feature of his ministerial life the grand utterance of the Apostle Paul, ' I am determined to know nothing among you but Jesus Christ and him crucified.' Jesus, and Jesus only, was his commanding theme.

" Did he preach about the Church ? It was only as she was the bride of Jesus. Did he dwell upon the sacraments ? It was only as they bound the heart to Jesus. Was he forced to take up the sword against error and engage in many a fierce polemical contest ? It was only that he might contend for ' the truth as it is in Jesus.'

" He constantly felt the spirit of one of the strongest

preachers of our day, who wrote in his diary, 'If I take a text from the inspired volume, and do not to the utmost extent of my capacity and power fathom and exhaust its meaning, I feel that I am a doomed man.'

"No Christian minister ever went to the inspired Word of God to learn its meaning and to make it understood with greater singleness of purpose, and with a more profound dependence upon the Holy Ghost than he.

"With a resolute heart and a sure hand he sounded the spiritual depths of the Gospel. He laid hold with an unyield ing grasp upon its eternal truths. He brought them home with unerring directness to the consciences and hearts of men.

"He made no substitute of morality for saving faith in Jesus, or of the filthy rags of man's 'self-righteousness' for the spotless robe of the righteousness of Christ.

"He raised no clouds of doubt to obscure that central sun, no mists to semi-infidel questioning to veil that precious truth.

"In the majesty of his versatile enthusiasm, 'like the apostle of old, he sought by all means to win some.' Like the facet-cut diamond was the many-sidedness of his resplendent character. 'He wept with those that wept, and rejoiced with those that rejoiced.'

"The scholar found in him an eager, sympathetic listener.

"The man of science found in him the open mind to receive the latest, freshest fact in the world of nature, but found in him also the devout believer in the truth 'that through the ages one increasing PURPOSE runs,' the purpose of an ever-living, ever-ruling, ever-loving God; and the fact in which he delighted was but the envelope of the thought God had placed within it, 'when he spake, and it was done; he commanded, and it stood fast.'

"The homes he visited were irradiated with the brightness of his presence and the diffusive cheerfulness of his glowing piety.

"Little children felt the power of his attractiveness as the flowers the drawing of the sun.

"His name is like precious ointment poured forth in the many Christian households which felt themselves honored in lavishing upon him their kindest hospitalities.

"Every member took knowledge of him that he had been with Jesus.

"With unaffected humility, with heartfelt thanks and beaming smiles he responded to the least attention showed him.

"His countenance itself was a benediction. Its sunshine would dispel the cloud from almost any face or heart.

"To the sick and suffering he was the tenderest 'son of consolation.' His arm of love was thrown around the penitent soul seeking salvation through the blood of Jesus.

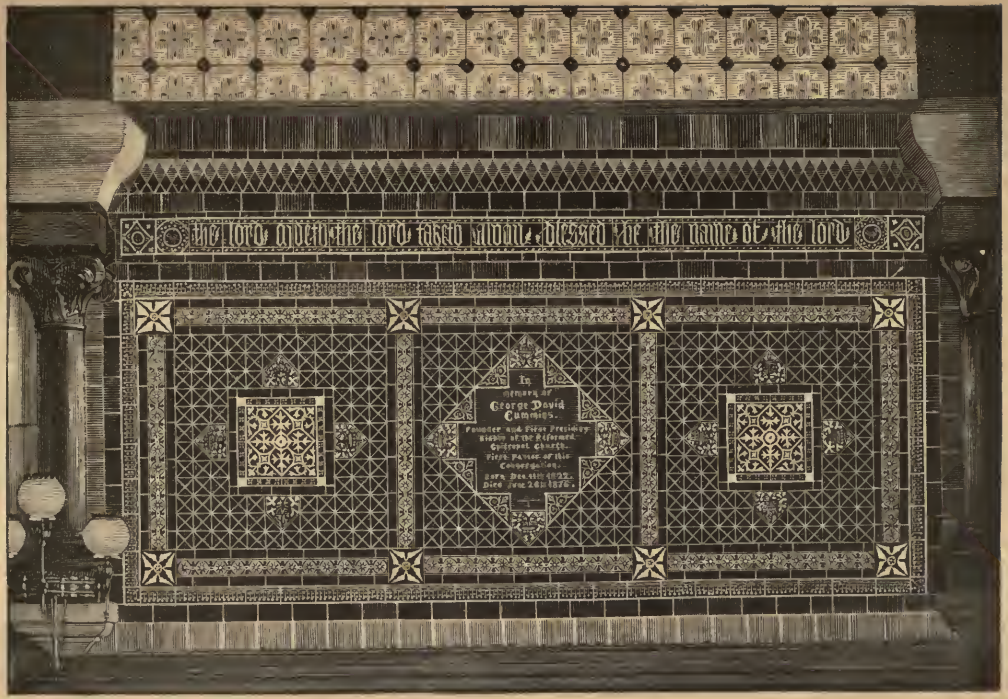
"His words of welcome to those who came through confirmation and conversion into the Church were like chains of gold to bind them in duteous and joyful devotion to her service.

"To his brethren in the ministry he was uniformly the same patient, gentle, firm, devoted friend and brother.

"No prelatical *hauteur* ever clung to him. By nature and by grace he would have flung it from him as though it were a deadly serpent."

In a sermon preached by the Rev. W. T. Sabine, pastor of the First Reformed Episcopal Church in New York, he says:

"Thirty-one years ago, on an October day in the year 1845, in one of the parish churches of our sister State of Delaware, a young man stood before the gathered congregation to take upon himself the solemn vows of the Christian ministry. . . . Perhaps the youth of the candidate, his evident earnestness, and the hope which his ability and zeal



MEMORIAL TABLET IN THE FIRST REFORMED EPISCOPAL CHURCH, NEW YORK.

inspired of future usefulness may have lent to the occasion a special charm. But however this may be, we venture the assertion that none of those that day present dreamed of the successes and trials by which the ministry then begun would be attended, what should be its outcome, or thought that the youth who then stood before them would rise step by step in influence and esteem ; be advanced to the highest office in the gift of the Church he served, and then, like a second Luther, bringing light and emancipation to thousands of oppressed consciences and weary, waiting hearts, become the rallying centre for a Church thoroughly comprehensive, evangelical, consistently faithful to gospel truth ! . . . His ministry extended in these parishes over a period of twenty years. Everywhere he made himself hosts of friends. Everywhere his brilliant, eloquent—and what was better than either—faithful preaching attracted throngs of eager listeners. Everywhere . . . many precious souls were brought to the knowledge of the truth as it is in Jesus. The record of those years of earnest toil is written on high. He reaps to-day above with joy the harvest which he sowed below in faith and love. He was as faithful and successful in the Episcopal as he had formerly been in the pastoral office. But his Episcopate was no sinecure ; in his administration he found himself confronted in active opposition by the forces of sacerdotalism and ritualism. It was a weary and harassing struggle. Often has he told us how it vexed his soul from day to day. At length the finger of providence pointed out the path of deliverance. Three years ago, for an act of Christian love and fellowship, he, a Christian bishop, found himself arraigned as a violator of established ecclesiastical law, as a traitor to the Church to which for near a generation his best years and best powers had been given. It was enough—the crisis had come. . . . He burst the bonds that bound him, and stood forth a free man, his soul aflame with the spirit of the great Reformer. 'I cannot do otherwise, God help me.' The

Reformed Episcopal Church was born December 2d, 1873, and from that day to the hour when he yielded his spirit into the hands of him who gave it, it was never absent from his thoughts and prayers, and was the unceasing object of his toil and effort."

Mr. Sabine then speaks lovingly of

"*the singular humility of Bishop Cummins.* He was ever ready to receive—and in the gentlest, sweetest spirit—the suggestions, advice, or remonstrance even, of men his juniors in age and his inferiors in information and experience.

"In view of the success of his ministry, the high position which he attained, the caresses and applause which he received, caresses and applause that would have turned the head and proved the ruin of many another man, this spirit of humility must be regarded as a very signal evidence of the influence of divine grace upon the heart and character. Rarely do we meet with a life in which the apostolic precept, 'be clothed with humility,' was so sweetly realized, and in this respect he eminently resembled the Master he served.

"*Bishop Cummins was tenderly sympathetic and warm-hearted.* He had burdens enough of his own to have broken down twenty men, yet he never refused that which came upon him daily, the care of the churches. He shared the sorrows of his brethren, he entered into their toils, he made their griefs and joys his own, and every struggling parish had its place in his heart and in his prayers. We more than half believe this tenderness helped to kill him; unsuspected by others, but perhaps silently and secretly it undermined and sapped the foundations of physical strength, and when the storm of disease fell upon him exhausted nature had no power to resist the strain. . . .

"*Bishop Cummins was remarkable for his cheeriness.* His coming, his ringing words, his cheery face, the good news he

had to tell—he did not like to tell the bad news—was like the coming of the sunshine on a misty day—the fog fled from it. So calm was his confidence in God, so firm his conviction of the justice of his cause, so bright his hope, that he never wavered for an instant. . . .

"*Bishop Cummins was true to his convictions.* He did not study consequences, he only asked to know God's will, and for grace to do it. . . .

"*Bishop Cummins was a brave man*, brave in the best sense of the word. His was not brute bravery, it was high moral courage, the courage of martyrs and confessors in the olden time, such courage as is twin brother to loyalty to the truth. . . . . Do you wonder that we call him brave, do you wonder that he won men's hearts and held them for his own? It was a part of a piece with that fidelity that, when he found he could not, with a clear conscience, exercise his ministry in the Church of his love and choice, he should withdraw.

"It was just in keeping with that daring bravery that when judgment and reflection convinced him that there were thousands in that Church sighing over her sad relapse, and waiting for one to restore the paths of their fathers, he should issue that memorable call. But beneath all these—at the root of all these—this singular humility, this tender sympathy, this fidelity to conviction, this genuine bravery, *Bishop Cummins was a man of sincere and simple-hearted piety.* That sentence explains all—he loved *Christ* supremely. He walked with God from day to day. . . . Jesus, Jesus only, was the ground of his hope, the object of his faith, the grand theme of all his preaching. . . . His death was every way the just and fitting finish of his life, a top stone worthy of the noble temple which it crowned.

"The messenger came quickly, but found him ready. In his peaceful home, in the bosom of his devoted family, in which he had ever been the devoted husband, the true and tender father, he passed away sweetly and gently as the sum-

mer evening fades into the summer night, leaving behind him the most precious testimonies of love and confidence in a divine Saviour. On Wednesday, June 28th, we bore him from his pretty suburban home to the Church of the Redeemer, Baltimore, where the burial service was performed—where, only a few brief weeks before, he had performed the first marriage service in the new church for his youngest daughter— . . . . in the presence of a congregation which completely filled the edifice, and from whence we carried him to his grave in Loudon Park Cemetery."

Among the papers of Bishop Cummins was found the following list of appointments:

" *June* 18.—Baltimore.
" *June* 25.—Newark.
" *July* 2.— ——.
" *July* 9.—Toronto.
" *July* 16.—Council at Ottawa.
" *July* 30.— ——.
" *August* 13.—St. John, Sussex, Chatham.
" *August* 20.—Moncton.
" *August* 27.— ——.

A prominent layman of the Reformed Episcopal Church writes thus, speaking of Bishop Cummins:

" We have travelled together frequently and for long distances. We have been together very frequently in consultation both officially and unofficially, and corresponded by letter on important points. I have thus had full opportunities of learning his opinions and characteristics. In consultation Bishop Cummins was one of the mildest and most gentle of men, without the slightest appearance of egotism, and of wonderful self-control under trying circumstances. He re-

garded himself personally as nothing, and the cause of truth . . . . as the sole consideration. For this he made sacrifices that appeared wonderful, when all the circumstances came to be known through others ; but he was as wonderfully protected by providence.

" He *never* spoke of the sacrifices he had made in the cause of truth, neither did he dwell upon the trials that came to him, but frequently said, 'he never *for one moment* regretted the course he had taken.' "

The following "Resolutions" were adopted by the General Council, July, 1876 :

" At the session of the General Council of the Reformed Episcopal Church, held in Emmanuel Church, in the city of Ottawa, Ontario, Canada, in the month of July, 1876, the following resolutions were unanimously adopted.

" *Whereas*, In the providence of God the senior bishop of this Church has been called from his earthly labors to receive his reward in heaven, it is right and becoming that the General Council should express its high appreciation of the magnitude and effectiveness of his work in behalf of this Church, and of the great loss it has sustained in his death ; therefore,

" *Resolved*, That we recognize in Bishop Cummins a true gospel Reformer, raised up of God for the great and needed work which he performed, and owned of him in the wonderful blessing conferred upon his labors and sacrifices.

" *Resolved*, That to the indomitable courage, faithfulness to high purpose, whole-hearted devotion to the cause of truth, and the abiding faith in God and his word of the late Bishop Cummins, we owe, under God, the present existence of our beloved Reformed Episcopal Church.

" *Resolved*, That in the sweetness of his character, his great humility, his Christlike meekness and gentleness, his untiring patience, his purity of life, and integrity of purpose,

Bishop Cummins has left to the Church and to the world a bright example, of which the memory should be preserved as a precious treasure.

"*Resolved*, That while we lament the loss of one whose personal and official relations to this Church have been so completely interwoven with its very existence as well as prosperity, and we cannot yet see how the wound that his loss has made can be healed; we will yet adopt the exhortation of his dying moments, even as the ancient people of God obeyed the divine command, 'Go forward;' believing that he who divided the waters then will make a way for us through the sea of our troubles, and lead us to the full completion of the great work before us.

"*Resolved*, That a copy of these resolutions be presented to the family of Bishop Cummins, together with the assurance of the heartfelt sympathy of the members of this Council with them in their great affliction.

"Certified from the minutes,

"M. B. SMITH,

"*Secretary of the General Council of the Reformed Episcopal Church.*"

A presbyter * of the Reformed Episcopal Church, one who had from the beginning been associated with Bishop Cummins in his work, writes thus:

"He was incessant in labor in all his parishes. His earnestness and eloquence everywhere drew crowded audiences; young men were especially attracted by the magnetism of his character, and by his cheerful, genial piety. While Assistant Bishop of Kentucky the number of communicants in his diocese doubled, and the contributions increased threefold. No bishop in the Protestant Episcopal Church has had greater success. When the hearts of men were to be stirred, and

* Rev. Mason Gallagher.

their beneficence aroused, he was the orator selected. He took an active part in the Conferences of the Evangelical Alliance, and made one of the addresses on the theme 'The Romish and Protestant Doctrine of Justification contrasted.' . . . Bishop Cummins has been unwearied in labors, travelling from New Brunswick, Canada, to South Carolina, from the Mississippi to the Atlantic. As in the ordering of providence it was permitted me to be intimately associated with Bishop Cummins in the inception and progress of this latest branch of the Christian Church, your pastor has thought it would be interesting to his people to become more fully acquainted with the more important events of its history as they fell under his own personal observation.

"I met Bishop Cummins for the first time in 1850, when visiting Wheeling, Virginia. I was introduced to him while he was Secretary of the Convention of that diocese, then in session. I heard him afterwards address a missionary meeting in Ascension Church, New York, and was impressed with him as a graceful, stirring, and effective speaker. I saw him at one of the Conferences of Evangelical Episcopalians held in Philadelphia in 1868. I heard his thrilling utterances on Ritualism about the same time, when he was endeavoring to stem the tide of Low Popery which was making such alarming advances in the Episcopal Church under the influence of Drs. Dix and DeKoven, and others like-minded. At the conclusion of his address he said: 'I implore you then, my beloved friends, by your love for the Gospel of Christ; by the reverence you bear to the work of England's great confessors in the sixteenth century; by the ashes that rest under the Martyrs' Monument at Oxford; by the memory of John Wycliffe, the morning-star of the Reformation, to resist this tide of error coming in upon us as a flood, and with love to all and bitterness to none let us stand like a rock for the purity, the unswerving loyalty to the great Head of this Protestant Episcopal Church.'

"But the Protestant Episcopal Church answered this appeal by passing canons in her General Convention giving aid and comfort to the Romanizers, while the friends and supporters of Bishop Cummins were treated with contempt, their petitions laid on the table, and refused admission on the pages of the Journal. No voice at that time sounded the alarm so loudly, so effectively as his: we felt that he, if any man, was to be the leader in any movement which was to save the Protestant Episcopal Church from its tendency to the *old doctrines* from which it had been reformed, but which were allowed to be stealthily introduced into the Prayer Book by the degenerate successors of Cranmer, Latimer, and Ridley.

"Bishop Cummins was a great *Reformer*. He is the only bishop since Cranmer who has effected a permanent, thorough reform in the Episcopal Church. Other bishops have sought reform, but there has been wanting that combination of great qualities needed for such a mission—or there were obstacles insuperable in their paths. To Bishop White, pre-eminently, was afforded a similar opportunity, but he, too, was unequal to the exigency. With all his eminent Christian graces, and ministerial devotedness, yet neither in clearness of doctrine, energy of character, for far-reaching wisdom was he the peer of our departed leader. He succumbed to the stronger will of the imperious, narrow-minded Seabury, and the magnetic, resolute, arbitrary Hobart; and through the influence mainly of these two zealous, mistaken men has the work of the framers of the First American Prayer Book been defaced and deformed, and their Communion, thus robbed of its rightful influence, and a prey to strife and discordant doctrine, been compelled to remain among the minor ecclesiastical bodies of America.

"Bishop Cummins saw the growth of error; saw the absolute need of reform; saw the opportunity. There was in him that rare, God-given spirit which enabled him to face the frowns of fifty bishops, three thousand clergymen, and a multitude of

indifferent or incensed laymen, and to strike for truth and freedom. He struck the blow. He held up the standard. He fought the battle. His standard has gone down in the thickest of the combat ; but the heights are stormed ; Reform and Revision in an Episcopal Church are forever established ; and through the heroic act of this grand spirit, under God, the world at last possesses that rich, pure, Evangelical Anglo-Saxon Liturgy, for which so many hearts have been so long praying ; the priceless heritage, for all time, of a Church Episcopal, Protestant, Reformed, and Free."

In looking at the *results* of Bishop Cummins's work we have cause for deepest thankfulness. The Journal of the first General Council of the Reformed Episcopal Church, held December 2d, 1873, and that of the Council held in Newark, N. J., May, 1878, present a striking contrast. The first, of scarcely twenty-six pages, with the names of one bishop, seven clergymen, and not twenty laymen—the other a large pamphlet of one hundred and thirty-eight pages, with a list of six bishops, ninety clergymen, and a large number of laymen. To read of the work accomplished, of the new churches rising all over this land, in England and in Canada ; to listen to the reports of her bishops and committees, and know of the Christian spirit that binds this young Church together, we can only exclaim, " What hath God wrought ?" So long as the mantle of their first bishop rests on the Church for which he sacrificed so much—yes, *life itself*—so long may we hope that it will grow and accomplish a blessed work in Protestant Christendom. While the same sweet spirit of gentleness, meekness, and humility so marked *in him* continues to pervade her Councils, and his earnest, whole-hearted piety is manifested by

her bishops, clergy, and lay members—so long may we feel assured that God, even our own God, is with us, and that his blessing will be our portion. Being knit together with one mind and one heart the Reformed Episcopal Church will be to many a haven of rest; to the storm-tossed followers of Christ a light that will be far-reaching; a blessed inheritance to our children's children.

A beautiful Memorial Church, erected to the memory of Bishop Cummins, stands in one of Baltimore's most attractive squares—a fitting monument to one who through abundant labors has entered the mansion *not* made with hands.

> "And there are souls that seem to dwell
> Above this earth—so rich a spell
> Floats round their steps where'er they move."

> "Welcome to heaven, dear brother, welcome home!
> Welcome to thy inheritance of light!
> Welcome forever to thy Master's joy!
> Thy work is done, thy pilgrimage past;
> Thy guardian-angel's vigil is fulfill'd;
> Thy parents wait thee in the bowers of bliss—
> Thy brethren who have entered into rest
> Long for thy coming; and the angel choirs
> Are ready with their symphonies of praise."

"THEREFORE ARE THEY BEFORE THE THRONE OF GOD, AND SERVE HIM DAY AND NIGHT IN HIS TEMPLE."—REV. 7 : 15.

THE END.

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